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Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Romans 10. 13-15.*

RELIGIOUS THOUGHT AND ACTIVITY.

Of about 100,000 Spanish-speaking people in New York City hardly 400 claim any religious connection, is one report.

The American Bible Society gives away 200 Bibles and Testaments every day. No one is denied who really wants a copy.

The New World movement of the United Presbyterian church closed its first year with 104 per cent paid in of its $11,000,000 fund.

The Southern Baptists have set before themselves the enrolment of half a million tithers, hoping to spread the doctrine and practice throughout the whole denomination.

"What has become of the old-fashioned fellow who took his girl to prayer meeting and got a thrill out of sharing the hymn-book with her?" asks the editor of the Chicago "Herald."

The Methodist Rock River Conference, Illinois, has established **"Preachers' Memorial Day."** It is to be observed very much as is the soldiers' memorial day. Appropriate sermons are to be preached, and ministers' graves are to be decorated.

The Polish National Catholic Church, composed mostly of dissenters from Romanism, abolished the celibacy of priests at its last synod. Churches can have married or unmarried priests at their option. This church body, of which Bishop Hodur is head, has 50 churches and 53 priests.

People seem to overlook the fact that in resisting **the preservation of Sunday** as a day of rest and worship they are supporting the bad policy of a seven-day working week. "Blue Sunday" will be a good deal bluer for the working man if the present invasion of Sunday by commercialized amusement and business is not checked.

French doctors prove by statistics that **alcohol and smoking** cause moustache and beard to grow on women's faces. Eleven per cent of women in French hospitals have abnormally heavy moustaches, 27 per cent of women in insane asylums have both beard and moustache. Women have as many hairs on the face as men. Smoking tends to make these face hairs thick and noticeable.

The Gideons placed 48,475 Bibles in hotels during their last fiscal year. This total was exceeded only in 1911 and 1912, when Bibles were so much cheaper than now. They supply either the King James or the American Standard Bible as requested.

In one case the Fort Worth Presbyterian Church paid for 600 Bibles for the new three million dollar Texas Hotel in that town.

A **Church League for Industrial Democracy** has been organized among Protestant Episcopalians for the purpose of uniting, for intercession and labor, those within the church who believe it is "an

essential part of the church's function to make justice and love the controlling motives in all social change, and who wish as Christians to promote all sound movements looking toward the democratization of industry and the socialization of life." It believes the proper procedure "is not to formulate a social policy and then seek to justify it from our religion, but rather to start with our Lord's revealed will and to deduce from it our social program, with no equivocation or evasion."

Among other objects the League will work for such changes in management and curriculum as shall enable theological students to know, preach and practise the social gospel.

Bishop Williams of Michigan is president of the League, which is said to have started off with an influential membership.

SOME NOVEMBER ANNIVERSARIES.

November 27 is the date set for **Universal Bible Sunday.**

Plans for the celebration of the 100th anniversary of the founding of the **Domestic and Foreign Missionary Society of the Protestant Episcopal Church** contemplate observances in every church and mission, culminating in a service of thanksgiving on Sunday, November 6, with a centennial sermon and offering. A historical pageant, a special Sunday school program, and a history of the hundred years, are also planned.

The specific objectives which it is hoped to attain in connection with the centennial are these: At least one hundred new missionaries at home and abroad by Easter, 1922; to complete the enrolment of the first 100,000 proportionate givers by Easter, 1922; to complete the enrolment of the first 100,000 intercessors by Easter, 1922; and to secure funds to complete a selected number of important building enterprises in the missionary field at home and abroad.

The Fifth Annual Roll Call of the American Red Cross, the fixed period for joining or for the renewal of membership in the organization, will be held between Armistice Day and Thanksgiving, November 11 to 24. President Harding has designated Sunday, November 13, as Red Cross Sunday.

At the present time Red Cross expenditures in connection with the service it renders disabled veterans of the World War are running at the rate of $10,000,000 a year. This is far in excess of all revenues from membership dues at the last Roll Call. This work must go on, and in addition there must be provision for the other phases of the permanent Red Cross program,—disaster relief, public health nursing, instruction in first aid and life-saving, home hygiene and care of the sick, and in food selection, and other general health projects.

The diamond jubilee of the American Missionary Association will be held at New Haven, Connecticut, on November 9 and 10.

This is the 75th year since the founding of the Association. The meeting at which this action was taken was called in 1846. The call asserted that "the time has come when those who would maintain missions for the propagation of a pure and free Christianity should institute arrangements for gathering and sustaining churches in heathen lands from which the sins of caste, polygamy and slave-holding and the like shall be excluded."

The Association at the outset was composed of two or three movements that had sprung up in various places with the same end in view. The germ of the whole movement lay perhaps in the Amistad Committee, which was composed of a little group of men who in 1839 rallied about and defended a company of forty-four Africans who had been kidnapped in their native land, brought in a slave ship to Cuba, had escaped, and trying to make their way back to Africa in a 60-ton schooner named "Amistad," had finally come to anchor in Long Island Sound. With this original company of Africans were two Cubans who counted themselves their owners, chained them, and insisted that our government should restore them to Spain. President Van Buren and others were much inclined to do so. These northern patriots said no. They were kidnapped against the law of nations, they have come to shore upon the free soil of Connecticut, they have committed no crime, the only blows that they

struck were in self-defense. The Amistad Committee befriended these men, espoused their cause, and defended them from court to court until they were pronounced free by the United States Supreme Court. Not contented to drop them at that point, the committee continued its friendly help, provided them with food and raiment and teaching, and finally sent them back to their home in Mendi, Africa, together with two missionaries who there founded the Mendi Mission.

Those great days will be spoken of at New London. There will also be reviews of the work of the Association among the various races which it has served and is serving, and representatives of these races will appear upon the platform. The history of the Association will also be presented in pageantry.

HOME MISSION CONSIDERATIONS.

Three urgent aspects of the home mission task are stated by Dr. Alfred Williams Anthony, executive secretary of the Reformed Church Home Missions Council, to be: (1) the principle of coöperation is taking the place of unlimited competition; (2) the discovery of neglected areas and of unperformed service has aroused the conscience of the churches; (3) the important problem of living in right relations with different races and classes is being recognized.

"For Every Churchman a Foreign-born Friend" is the slogan adopted in the field work of the department of missions and church extension of the Protestant Episcopal Church.

There are in the United States 107 missions for the Japanese. There are 23 Buddhist temples, which are anti-American as well as anti-Christian. There are also 172 Chinese missions and 16 Korean missions.

The supreme means of **approach to the Mexicans** is through the healing of the body. There is no hospital for Mexicans along the border. If a hospital cannot be established, wards should be, with Mexican doctors, nurses, and above all Mexican dietitians.

San Francisco, after much conference, has brought about a remarkable allocation of responsibility, whereby among all the foreign-born exclusive of Orientals the recreational work is to be done by the Y. M. C. A., the educational work by the Presbyterians, the social service work by the Congregationalists, and the priestly and pastoral work by the Episcopalians.

Sixty years ago the city of **New York** had a population of 300,000 below Fourteenth Street and east of the Bowery; today it has 600,000 people in the same section. Sixty years ago there were 864 Italians, 262 Hungarians, and 1200 Russians in that section of the city; today there are 100,000 Italians, 110,000 Hungarians, and 200,000 Russians there. In sixty years the population of the section has doubled in number, and completely changed in racial character.

The gospel is being preached in **Boston** in ten different tongues by the Methodist Episcopal Church. Three-quarters of the city's present population is foreign-born.

Says Dr. Reimer, superintendent of the Boston Missionary and Church Extension Society of the Methodist Episcopal Church: "It was a thrilling sight for hearts with the missionary impulse to behold at the last communion in old Tremont Street Church six Chinese baptized and received into that membership, and these, with ten other Chinese, sixteen in all, partaking of the blessed sacrament."

Work for **lapsed members of the Roman Catholic Church** should be grouped under four heads, namely: (1) those from Latin-speaking countries of Europe who have lapsed through disillusionment or discontent with the hierarchy; (2) those from Central Europe who have lapsed through racial antagonism and national reaction against Rome, as the Czechs, Magyars, and Poles; (3) Mexicans; (4) members of the Uniat churches who have been brought over into Rome from Eastern Orthodoxy. Discontent has arisen among these either because of the removal of political necessity for conformity, or the possibility of obtaining peculiar privileges of their national churches, such as the marriage of the clergy and the Eastern liturgy in the vernacular.

When you think of Chicago you may think of a Polish city of 137,611 persons;

A German city of 122,788;
A Russian city of 102,095;
An Italian city of 59,215;
A Swedish city of 58,563;
An Irish city of 56,786;
A Czecho-Slovakian city of 50,392;
An Austrian city of 30,491;
An English city of 26,420;
A Hungarian city of 26,106;
A Canadian city of 26,054;
A Norwegian city of 20,481;

And dozens of towns smaller than 20,000, each transplanted from a different country.

And yet—this is the blessed miracle of it!—when you think of Chicago you are not to think of a Polish-German-Russian-Italian - Swedish - Irish - Czecho - Slovakian-Austrian - English - Hungarian - Cana - dian-Norwegian city, but of a city American to the backbone.

SOMETHING ATTEMPTED, SOMETHING DONE.

In San Juan, Porto Rico, the Y. M. C. A. has 628 members; more than 14,-000 shared in physical exercise last year; 21,000 baths were taken; 2046 attended educational classes; nearly 300 men had homelike surroundings in the dormitories. The people showed their appreciation by contributing over $5000 toward the expenses.

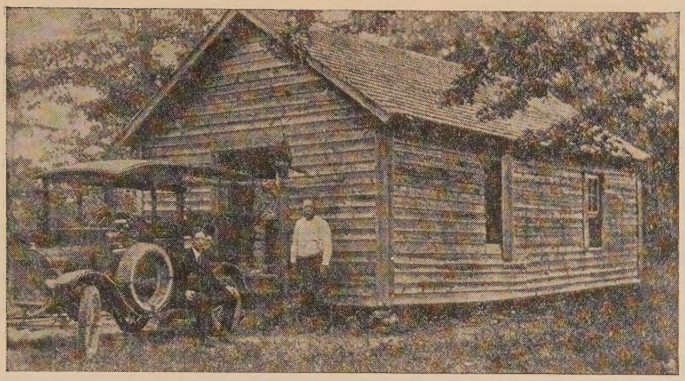
A "larger parish" effort conducted by the Congregational Home Missionary Society at Star, N. Car., is proving successful. This is a place of 400 inhabitants in an undeveloped section. Religion and education are backward, but now a Country Life Academy, supplemented by agricultural and industrial education, and by unique work of a religio-social character in the churches around Star, has been initiated.

The idea of going out after the people, tried out the past year, has proven worthy of repetition. The car, fitted out by the Home Missionary Society with baby organ, service songbooks, a movie machine and generator, has done all that was expected of it. A cornet has been added to the equipment. The moving picture machine is one of the greatest assets, for the eye will take in much that the untrained ear will miss. The presentation of good, instructive pictures, with accompanying talks, is of inestimable value as a means of inspiring the young people to seek an education. Many who would not attend "preaching" are reached in this way.

The 99th annual meeting of the **Hawaiian Evangelical Association** was held last July. Among the proceedings there was recommended a program including a campaign of evangelism, teacher training, mission study and contributions, support of the Hawaiian Board, and the adoption of a resolution on disarmament. It was voted to raise $3000 for the support of the Dindigul station of the Madura mission in India, as "our own work in the foreign mission field."

The question of the recognition of young people also came to the front. The Christian Endeavor movement was given recognition for the first time by the adoption of a plan for an English department; because Hawaiian being the language used in the annual meeting the young people are largely left out. The use of this language also cuts off the attendance and interest of delegates and others from churches that now have a larger total membership than the Hawaiian churches. During the sessions of the Association the local young people of English, Portuguese, Japanese, Chinese and Hawaiian churches held a conference to discuss the question, "What place have the young people in my church?"

The 104th annual report of the **American Sunday School Union** claims that their experience has demonstrated the suitability of the Sunday school for work in the rural sections of our country, rather than other specific kinds of religious work. Sunday schools can be maintained where other organizations would be impossible. Leaders can be secured for this work who would not be willing to accept any of the offices in an organized church. Others can be enlisted in the teaching of classes who would not undertake any other educational service. Old and young, and those of unequal attainments in education, can all use their talents or receive instruction in a Sunday school. Persons of very divergent religious views can unite in the study of the



Movies at Little Holiness Church, near Star, N. Car.
See page 852.

one great Book. Also, missionaries not ordained by any church can become efficient Sunday school men. Adding to this the possibility of enlisting pupils in teacher-training classes and gathering together the representatives of several schools in larger group gatherings, it is apparent that there is no other manner of work which could serve the Union so well. The Sunday school is the natural agency for the teaching of religious truth in the isolated and neglected regions which it is their privilege to serve.

During the past year the Union circulated 1,689,451 copies of periodicals, and 164,550 books and pamphlets.

Tuberculosis Prevention.

Tuberculosis is not only the greatest scourge among the poor, but mortality from this dread disease is most pronounced among wage earners, whose death usually disrupts family life, scattering its members and making them heavy charges upon society. Furthermore, long periods of disability usually precede death, not only making the wage earner incompetent, but causing him to become a great burden upon those whom he should be maintaining. Meanwhile there is the fearful and almost inevitable contagion, bringing added terror to the entire family, each one expecting to become the victim of this horrible disease,—no one knowing who will be the next to be struck down, but yet ever fearful that he is already marked for its death-dealing blow.

Because of these conditions, the New York Association for the Improvement of the Condition of the Poor has organized a highly efficient department to care for tuberculosis patients. Last year 1491 such patients and approximately as many more suspected cases in 815 different families were given medical and nursing supervision, and 37 families, comprising 177 individuals, were under treatment in the Victoria Apartments.

It is said that fully three-fourths of the tuberculosis from which Americans die could be prevented, and so, far more important than the cure of tuberculosis is the work of prevention being carried on by the A. I. C. P. So during the summer months of last year 81,551 days of country outings were provided for 6528 mothers and children from close, stuffy, disease-laden tenements.

Good food, carefully cooked, is the best ammunition with which to fight tuberculosis, so A. I. C. P. dietitians through 6624 visits taught tenement mothers how to select food and how to prepare it, and 702 children suffering from defective nutrition were given intensive care. Two hundred ninety-five thousand five hundred and seventy-five meals of hot food were also served to working people at the Women's Lunch Room, the People's Kitchen, and the Men's Coffee House.

The elimination of worry is also an element in the prevention and cure of tuberculosis. Hence, many of the 28,841 members of the 5886 families assisted with money, food, clothing and rent,—large numbers of whom were already infected with tuberculosis,—were undoubtedly given greater courage to fight this disease.

The treatment of 4144 patients in the Medical Clinic of the A. I. C. P., the pre-

natal supervision of 1557 expectant mothers, and the care of the 4241 families involving 65,113 visits by nurses, must have made a distinct contribution in warding off tuberculosis for many of those who were visited.

The great diversity of operation in the program of the A. I. C. P. meets every need of the tuberculous patients who may come under its care, for its scope extends from the prenatal period to the old men and women who are cared for in the Crawford Shops. They therefore appeal for support to all those who are concerned about any aspect of the prevention and cure of tuberculosis.

PERSONALIA.

The marriage of **Rev. Theodore Fieldbrave** and Miss Alice Mabel Bux was solemnized last spring in the Hindustani Church, Lucknow. A reception followed on the campus of the Isabella Thoburn College to the many friends, including the families of the happy couple.

Mr. Fieldbrave is a son of the late Isaac Fieldbrave of Allahabad, and is a missionary of the American Baptist Home Missionary Society among the East Indians on the Pacific coast. He received his B. A. degree at Colby University, Maine; B. D. from Crozer Seminary; and M. A. from the University of Pennsylvania. The bride is a daughter of Mr. and Mrs. J. A. Bux of Lucknow, and has been a teacher in the Isabella Thoburn College.

One winter in a Canadian town the local church had evangelistic services which continued for several weeks. The only fruit of the revival, in actual accessions to the church, was a lad of thirteen. It seemed a very poor return for the praying and preaching of several weeks, but that solitary accession to the church was **Frank W. Warne.**

Bishop James M. Thoburn, of the Methodist Episcopal Church in Southern Asia (including India), was delivering a missionary address before a body of ministers in a Chicago church, when a young minister dropped in. Whilst listening to the address a powerful conviction took possession of this young man that he should one day occupy the position in India held at the time by the speaker of the hour.

Within a twelvemonth (1887-88) the young minister received his appointment to Calcutta from the Methodist Board of Foreign Missions. After a very successful pastorate of nearly thirteen years in the large Methodist Episcopal church on Dharamtala Street in that city, the minister referred to, Frank W. Warne, was elected in 1900 bishop for the Southern Asia field, becoming the actual successor of Bishop Thoburn, since retired because of ill-health. Bishop Warne, now residing at Lucknow, is finishing twenty-one years of episcopal service in what is generally regarded as probably the most prosperous mission field of the church to which he belongs.

BRITISH NOTES.

Teacher: "What was Nelson's farewell address?"

Pupil: "Heaven, ma'am."

An open air meeting held during the Keswick conference was addressed by four admirals of the British navy.

The Student Christian Movement of Great Britain and Ireland is traced back to D. L. Moody's work in Edinburgh and Henry Drummond's work in Edinburgh and Glasgow. It took organized form in 1892 as the Student Volunteer Missionary Union. Over 2500 students have already gone out as missionaries. Today it has some ten thousand members.

At a Catholic Bible Congress held at Cambridge Canon Barry opened a discussion on the proposal to **adopt the Authorized Version.** No other Bible, he remarked, seemed to have a prospect of winning the nation's affection. None was its equal in power of association, literary preëminence, or historical importance. Bearing in mind the advance of the English language toward worldwide dominion, with such a Bible at its center and no rival anticipated, Catholics might well ask whether the Authorized could not be adapted by making certain changes, while safeguarding the authority of the Vulgate as decreed by Trent. Cardinal Newman had drawn attention to the real, abiding assent prevalent in this country to its teaching on God's providence, which had largely

protected England from unbelief and atheism. "If you are to convert England," he added, "you must convert it by means of Holy Scripture."

There was tremendous opposition to the suggestion, and no vote was taken.

"Rock of Ages."

To a huge, solitary rock in Somerset, facing a natural amphitheatre in the Mendip Hills, thousands of West Country people made a pilgrimage recently. The rock is alleged to have yielded inspiration to Augustus M. Toplady, the author of "Rock of Ages, Cleft for Me," a hundred and fifty years ago. It is said that he was driven into its shelter when a storm burst near by. For the pilgrimage there were massed choirs and bands, and several addresses were delivered in the course of the day.

WORLDWIDE JOTTINGS.

A civilian Y. M. C. A. has replaced the great Army Y at **Alexandria, Egypt,** and the Egyptians are eagerly taking to it.

The French Parliament has subsidized the construction of a **Mohammedan mosque in Paris** for the benefit of its African subjects. It will contain a study room, a library, and a lecture hall. It will be under the control of Africans themselves.

The president of the Chinese Republic held a reception, with his wife and four children in line, and shook hands very democratically with a thousand Chinese and foreigners. As these left the band played, "God Be with You Till We Meet Again."

The Federation of Protestant Churches of Switzerland held its first session at Lausanne in June. It delegated its secretary to attend the Pan-Presbyterian Congress at Pittsburgh, with mandate to seek the affiliation of the Swiss group with the international body.

Announcement is made of the opening of **a Bible Institute in a suburb of Paris,** along the same lines of organization and study and training as in our American Bible Institutes. Pastor R. Saillens, D. D., is the director. The full course covers two years of nine months each.

A Students' Union for moral and spiritual welfare has been formed in the **American University at Cairo.** The objective is given as inquiry into the moral, spiritual, and physical problems concerning young men, and their attitude toward the relation of God to man and man to man.

There are more students in Calcutta or Tokyo than in London, says T. H. Darlow in the "British Weekly." Moreover, students are resuming the migratory habits which they practised in the Middle Ages. Today there are 2000 foreign students in Great Britain, 6000 in France, 10,000 in the United States, while in Switzerland more than half the students are from foreign nations.

Boys' work along Y. M. C. A. lines has been introduced into **Smyrna** under most favorable auspices. The first Comrade Group in the Christian Citizenship Training Program has been organized from among the outstanding boys in the leading Greek institutions in Asia Minor. Thus has been started a movement of incalculable power for good in the discovery of the boy to the religious leaders and teachers of a race.

Sidney Strong of Seattle, who attended the Trade Union Congress of **Australia and New Zealand,** writes:

"I am greatly impressed with certain labor conditions here, among them the universal 48-hour week, Saturday afternoon closing of all business, ditto on Sundays; no theaters nor amusements on Sundays, no street cars on Sunday forenoons,—all of these from labor's demands."

Evangelical work in Portugal prospers well, according to "España Evangelica." Commenced by an old Spanish priest, Angel Mora, who first organized an evangelical church at Lisbon, it reckons today churches in most of the large towns. It publishes 13 periodicals, whose circulation is the best proof of evangelical activity. The movement is helped by the influence of many Portuguese converted in Brazil. Young people's societies are also active.

The Roman Catholic authorities at Cologne addressed a questionnaire to all the episcopal dioceses of **Germany** regarding the religious state of the country. Among the figures reported are: a total of 21,372

ecclesiastics of all kinds, and a Catholic population of 20,544,106 against 38,253,871 non-Catholics. In 1919 there were registered 221,477 church marriages and 2148 civil marriages between Catholics, and 68,-293 mixed marriages, of which 25,190 were celebrated by Catholic priests.

The cloth store and money shop employees of **Amoy** have taken the lead in a Sunday closing campaign, says the "China Press." In all about 700 men have already taken the stand that they must have Sunday free from work, and the jewelry and grocery stores have also received petitions from their employees for one weekly rest day.

It is expected that this plan will be accepted by the employers, and it will require the combined efforts of all the churches and the Y. M. C. A. to furnish a suitable substitute for work on Sunday,—something to keep all of these workers out of mischief.

A friend writes from **Australia** of the trend of Roman Catholicism in that land.

"Taking advantage of our leniency and goodwill the Roman Catholics have been making rapid progress. In Queensland we have virtually an R. C. government in power, and they are placing their own religionists in every office they can, to the detriment of Protestants. They are trying to dominate our judicial, educational, industrial, and even banking and insurance interests, although they are only 25 per cent of the population. They have allied themselves with labor,—in fact the combination is Romanism, rum and labor, and on that ticket labor won. Recently they have been holding meetings for self-determination for Ireland, with all the insidious lies about Britain. In New South Wales the tactics are the same. That colony is up in arms, and recently a meeting was held when 150,-000 people were present to protest against disloyalty."

The First Americans.

According to Superintendent E. E. Higley of the Indian department of the Methodist Board of Home Missions there are **more than one-third of a million Indians** in the United States, and fifty-seven distinct languages are spoken. A survey among the Indians recently made by the Centenary officials shows that not only the full-blooded Indians are increasing, but also the mixed bloods. With better homes, medical attention, better care of Indian babies, and with the missionaries taking the gospel of soap, sanitation and salvation, the increase of the number of Indians will continue.

Two-thirds cannot understand the American language. Thirteen per cent are afflicted with tuberculosis, and 80,000 suffer from trachoma. Three out of every five Indian children die before the age of five years.

There are 430 Protestant missionaries and 275 Catholic among them, with 616 church buildings, and a membership of 42,000 Protestants and 51,000 Catholics. Fully two-thirds of the whole Indian population are yet without gospel privileges whatever, either Protestant or Catholic.

The Navajos are numerically the largest surviving Indian tribe. They occupy a territory as large as the state of Pennsylvania, with a population of 31,500. Eight religious denominations are at work among them, but in spite of this 95 per cent are still pagan, and there are over seven thousand Navajo children without proper school facilities. The home missionaries who labor among these people are calling for an enlargement of the man power and the equipment with which the Christianization of this great Indian tribe is to go forward.

The joint committee on the Indian work of the Home Missions Council and the Council of Women for Home Missions has made the following **recommendations for Indian work:**

(1) The speedy evangelization of pagan tribes and portions of tribes;

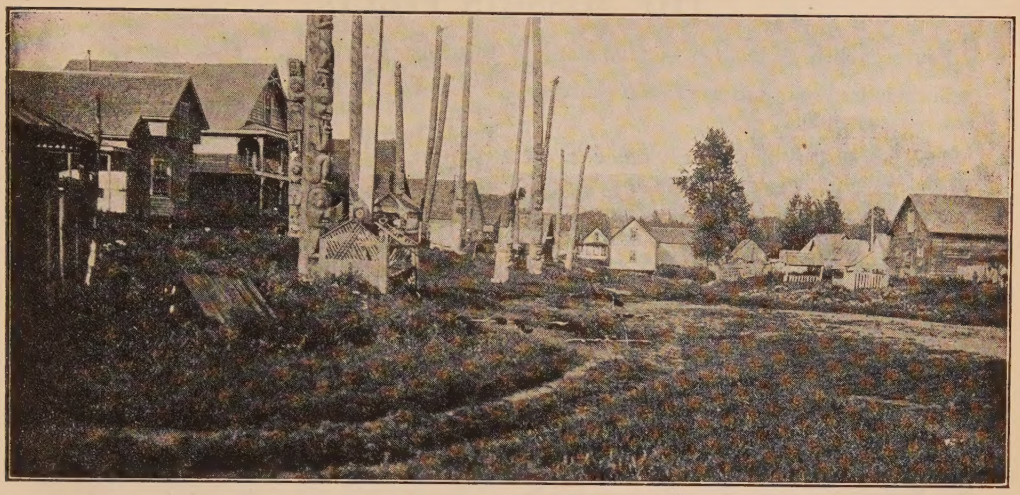
(2) The completion of the Indian survey at the earliest possible moment so as to make the findings available for the boards and agencies doing work among the Indians;

(3) An adequate program of religious education in government schools;

(4) The strengthening of mission school work;

(5) A program of applied social Christianity in Indian communities and on reservations, intensely practical and embodying the social message of the gospel in all its applications to modern life;

(6) Discovering and developing a trained native Christian leadership;



The Indian village of Kispiox on the Skeena River, British Columbia. (By courtesy of "The Missionary Bulletin.")

(7) The improvement of morale among government employees;

(8) While recognizing the Indian Bureau's decision to drop certain Indian schools as sound policy wherever conditions warrant and circumstances assure the care of Indian boys and girls in the public schools or other government supported institutions, nevertheless a sincere protest is made against such closures when evidence clearly indicates that Indian children will not be cared for, will grow up in ignorance, and will continue their pagan unenlightened existence in a worse state, perhaps, than their fathers.

A Canadian Presbyterian missionary draws attention to certain troublesome aspects of **education and music among Indians.**

From the educational standpoint things are progressing slowly but favorably in his field, he says. The great drawback is that the Indians have apparently never found it necessary to think, while reasoning is almost out of the question. "A child may be able to add and subtract well, but give him a simple question requiring the application of either, and he is completely stuck. Big scholars who have attended the school for a number of years and can do simple sums easily, could not tell me how much change they would get out of 50 cents if they spent 40 cents, yet subtraction is easy for them. Probably they do not own enough of anything to ever apply their mathematical knowledge."

They have no music but the drum and tom-tom, no dance but the pow-pow, and no songs but the "Hi-yi, hi-yi," which at times breaks out in the school and has to be suppressed.

"If any person who has grown weary of a good gramophone would like to put it where it would do real educational work, they would have the satisfaction of knowing it was accomplishing that end if they donated it to this Indian day school, for here it would create a desire for civilized music, and they would learn some songs in English, and eventually the pagan drum and its associations would not occupy their minds to the extent which they now do."

Any individual or Sunday school wishing to help in this way is requested to communicate with Mrs. Chas. Clark, Indian Secretary, W. M. S., 35 Wellington St. West, Toronto, Ont.

About twenty well-preserved totem poles still stand in **the Indian village of Kispiox** as pictured above, relics of tribal customs of bygone days. A Canadian Methodist missionary resides in the midst of about 275 people. There is a church and mission house. School sessions are held for the children.

Paul established churches, not missions.

Six hundred out of Burma's 800 churches are self-sustaining.

The larger use of the post office in all lands for the dissemination of gospel literature was advocated at the 38th annual meeting of the International Missionary Union at Clifton Springs, N. Y.

As an entirely new obligation in **Mesopotamia** it is proposed to have union work of the Reformed Board, the German Reformed, the Southern, United and Northern Presbyterian Boards, each board to furnish at least one missionary for the three stations, probably at Mosul, Bagdad and Kerbela.

A company of **Syrian Protestants near Carupano, Venezuela,** have offered to assist in paying the salary of a preacher if one can be sent them. This community, though from Syria, and their native language Arabic, understand the Spanish language, and greatly desire schools for their children who, born in that country, know only Spanish.

The rise of the national spirit in Burma is making evangelistic work among the Burmans in some quarters more difficult, but in others it is stimulating investigation, according to Rev. Lewis W. Rogers, of the American Baptist Mission. "On the whole I think it is a good thing, but it is a time when we need to be wise to handle the people aright. I do not think the article in the April 30th issue of the 'Independent' is a fair statement of conditions. Unrest there is, but the majority of the better class are loyal to the British government."

I have been interested again in **procuring timber** for sawing into lumber for our permanent residences. I took thirty men with me and boated up the Ma Kong river a half day's journey. There we used the thirty men to drag logs down out of the rough rocky ravines of the mountains to the edge of the stream, to be later floated to the edge of our compound and sawed into lumber.—Dr. Charles E. Park, Chiengrung, Siam.

Nineteen twenty-two will mark the 100th anniversary of the founding of **American missions in Syria.** The Presbyterian Board and the Woman's Board have agreed to a joint campaign for union centennial funds for the Beirut Press, amounting to $150,000.

This Press, always a great center for printing and distributing the Scriptures, now has orders for over a million pages of religious literature. But new equipment is absolutely necessary, and in the meantime the country is being flooded with undesirable literature.

A prominent business man of the Middle West, joined heartily by his wife, has just decided to increase his capital no further, and to make large and definite **investments in American Board institutions.** They will visit the fields and decide their own lines of investment.

An elderly gentleman over 80 years of age, who had wanted to enter the ministry as a young man, recently deposited a conditional gift of $10,000 with the Board. He insures that his money will go on and on for decades to come in its Christian influence abroad.

At the summer conference recently held in the Philippines the Presbyterians and Congregationalists present heartily and eagerly proposed to proceed at once to the formation of a unified **Philippine native church,** with Presbyterians and Congregationalists taking the lead and inviting the other denominations, so far as they are willing, to join in.

The openings for the work are magnificent. A new preaching station could be opened every week along the northern coast. More than twenty splendid young fellows are now engaged in evangelistic work, a number of them pledged for the ministry. Forty young men asked for the privilege of meeting to organize a young men's club or Y. M. C. A.

Korea is **overrun with students** at present, writes President E. M. Mowry of Pyeng Yang Union Christian College. Hundreds were turned away from the different mission schools all over the country last spring. "We had expected that within two more years we might have about 150 students in the college here, but this spring

there were enrolled 135, and within another year we will not be able to take the students that come to us unless we get another building put up this summer.

"Vacation has just begun. Three gospel teams are planning to go out for a longer or shorter period during the summer. One team is going to the island of Cheiju, an island south of Korea, where the students of this school have always had one or more evangelists. The opportunities for work here have been unprecedented. The Forward movement of the past two years has brought great results, and the coming year promises to be the best of all."

"It is **vacation time,** and with a number of other missionaries I am spending some happy days in a garden not far from Tabriz," writes Miss Mary C. Johnson. "Opportunities for service follow us everywhere, and we are glad that it is so. They often come in unexpected ways. One morning I had gone far up into the garden to have a little quiet time before breakfast, thinking that there I would be quite alone. It was not long, however, before one of the gardeners approached. We exchanged greetings, and I continued reading. He lingered, and as I looked up he said, 'Read me something from the Injeel (the New Testament).' So I went and got a Turkish Testament, and came back and read to him, explaining as I read. Then we talked awhile. One of his companions came up, and he quietly strolled away, apparently not wanting his errand known. I was reminded of Nicodemus of old. Since then he has had a number of talks with Mr. Pittman, and has asked the question, What must I do to be saved? He is now a regular attendant at our morning prayers, and I judge he has lost his Nicodemus fear, for he now brings some of his companions with him. He told Mr. Pittman that he slept none the night before he first came to morning prayers. He is an earnest inquirer, and we hope and pray that he may find rest and peace in Christ. Pray that we may be faithful to our opportunities, and that more workers may soon be sent out!"

Miss Mary Reed bravely continues her work for lepers at the Chandag Asylum. Friends who visited her recently said she has a dear little house, with such a view of valleys and mountains that you would envy her this beauty if you could only see it.

Quite close to her house is a very nicely built prayer room, where the women congregate every day for prayer at 12 o'clock; and a little further away, the church. A few minutes' walk brings one to the side of the hill, and down towards the valley are the houses for the women lepers, of whom there are now forty-six. "They are all happy-looking women, even though one can see the signs of suffering on their faces. Their houses are so well kept, and their gardens are beautiful,—such a wealth of flowers and vegetables and fruit! Some of these women, of course, are weak and ill, but most of them have such bright faces."

About a mile away down on the other hillside are the houses where the nineteen leper men live; their home is called Panahgah, meaning "the place of refuge."

All these lepers, both men and women, are Christians, and some of them are wonderful characters.

Dr. R. C. Thomas of Iloilo says: **"Regenerate Christian leadership** is the Philippine problem. Our student work is the key to the situation. The Home School at Capiz for little children, the splendid private school system at Occidental Negros, ministering to a population of some 400,000, the Industrial and girls' schools at Jaro, the kindergarten and nurses' training schools, and the dormitories adjacent to the public schools at all three stations, are the answer to this challenge. And success attends the effort. Already young men are offering themselves as ministers to carry on the work. Alberto Franco, chief assistant at the Union Mission Hospital, Iloilo, comes to America to study medicine and theology. José Aguilar, salutatorian of his class at Bacolod High School, has come here to study for the ministry. The call of these and of others assures us of divine guidance and approval.

"Seventeen students were buried in baptism at the little Community House by the Iloilo High School on February 27th. We learned subsequently that the Baptist women of the North had set aside this very day

in their Book of Remembrance as a day of prayer for just such an ingathering. Such specific answer to prayer startles while it encourages us. Like the burning bush, it brings God very near."

Who Shuts the Door Now?

There was a time when foreign missions had to face the hostility of the peoples to whom they went; when fanatic hate barred them out, or ignorant conservatism fought against their advance, says the "Missionary Herald." Those were the days of persecution, when foundations were being laid, and confidence and respect were slowly won. It is a startling fact that today apprehensions as to missionary progress spring largely from the attitude of so-called Christian governments. It is not the peoples of non-Christian lands, so much as the powers that have come to rule over them, that block the way.

The fear is that if France comes into control of Syria and Cilicia she may crowd out all the evangelical mission work that America has established there during the last hundred years. Both in Angola and in Portuguese East Africa of late the adverse pressure of government has been heavily felt by the missionaries of the American Board. Obstacles of different forms have been devised to hinder and defeat mission work. In Madagascar, in Nigeria, and to some extent even in Egypt, restrictions of the powers in control have interfered with a strong Christian movement, lest it should disturb political peace and the smooth administration of government. In Serbia, also, oppressive rules and regulations have been promulgated that practically make impossible any freedom of missionary activity.

As a matter of fact, foreign missions today have a freer hand in China than they do in some countries under the rule of "most Christian governments." Here is one outstanding reason why an international organization of foreign mission boards, with the prestige and power that would come therewith, is necessary if we are to meet the changing conditions of our world's life.

Under the Southern Cross.

Two years ago the Baptist missionaries in **Brazil** suggested the idea of a chautauqua, and the Brazilians resolved to have it. Last year the first chautauqua was held, for the whole south. This past summer the second was held in Rio de Janeiro in the Baptist college and seminary. A great number of the workers are untrained, and they derive much benefit from the organized classes and the addresses.

"Our two seminaries and colleges in Rio and Recife are the most proficient fountains of Baptist progress in Brazil," writes Snr. R. Pitrowsky. "Every year trained preachers and workers are being graduated by these institutions. A good number of Catholics have been converted among the pupils."

Rev. Fred F. Darley of Caracas, **Venezuela,** went to a house and preached Christ and him crucified as the only Saviour, the only mediator. The mother was a good talker, and said:

"Yes, but there may be others between us and Christ,—Mary and Saint Joseph, and about a thousand or so others."

So Mr. Darley put a mark on a sheet of paper to represent God, and one lower down to represent man, and one between for Christ, and then six or seven between Christ and man. She, being used to images and things that they say they don't worship but only use as representing something, took interest in the little picture of her steps to Jesus Christ. Then Mr. Darley said to her:

"I ask you if these other six or seven aren't between man and God?"

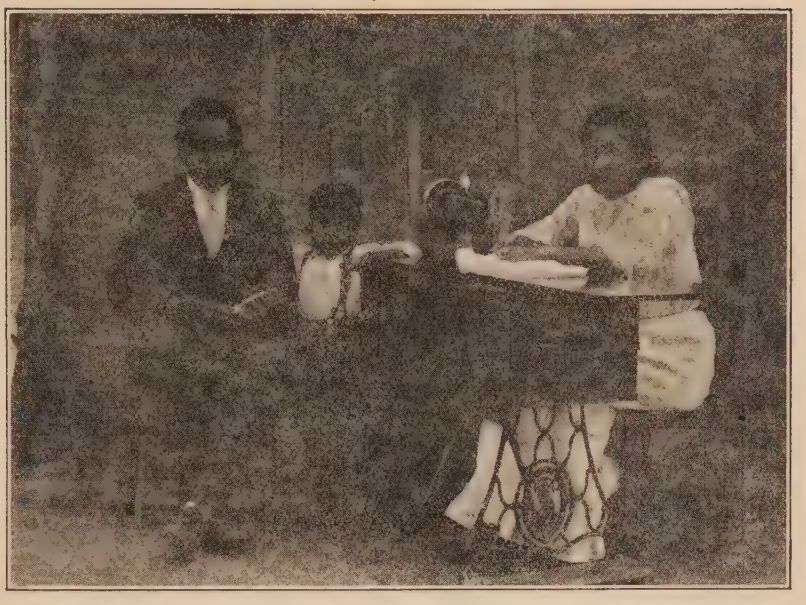
She saw it, and said nothing for a while, and then:

"Well, each of us will be saved in our own beliefs. I can't leave the religion that I have been taught."

The first three Protestant churches, and a Bible school for training native evangelists have been established among the Guaranis in Paraguay by the **Inland-South-America Missionary Union.**

The first three Protestant churches have been planted in N. E. Argentina, and another near to Concordia, Province of Entrerios.

The first Protestant church among the Indians in Brazil has been planted in Bananal, Matto Grosso.



The home of a Terena Indian convert, Inland South America. From idols, filth and barbarism to Christ!

Medical work at each station has been a means to the saving of the souls of many of the patients. Day schools at their stations in Paraguay and Brazil have been the means of bringing many young people to the Saviour. Native evangelists trained in the Bible school are now actively engaged in the work of the gospel.

"It is not enough that we have now one Protestant church planted amongst the Indians in Brazil. The great Indian district of N. W. Matto Grosso still waits for the gospel. The territory contains numerous tribes scattered over an area of 800,000 square miles,—equal to the whole of France, Spain, Norway, Sweden, and Japan, or seven times the size of Great Britain.

"We have explored the situation among the Bororo Indians on the rivers São Lourenço and Varmelho, and preparations to open a station amongst them are likely to be completed before the end of this year (1921). At the same time a beginning is planned among the Nhambiquara Indians on the Roosevelt River on the Amazon. This will enable us to evangelize the other tribes in the same vast region."

Cultivate love for souls rather than love for preaching.

The New Hebrides.

Spectacles recently sent as gifts to the New Hebrides were at first regarded as nose ornaments by the natives, who had only seen them used by a missionary. Thinking it was the latest fashion, the young bloods of both sexes, with eyes as keen as hawks, wanted them. One youth who tried on a pair of green glasses dropped them in his fright.

The French are reported to be adopting unscrupulous tactics in **swindling the natives** out of their land. It is the old dodge of taking advantage of the ignorance and powerlessness of the natives by means of alleged title-deeds. The French government authorities acquiesce, and the British authorities, who stand for a square deal, do not resist the French.

The ordination of the first native pastor in the New Hebrides marks an epoch in the history of the native church.

In his heathen days Surin Barang was a cannibal and a murderer, with a string of misdeeds to his credit. That a native so notoriously evil should want to become a Christian was almost too much for Mr. Fred Paton, but today he is trusted by

friend and foe, and acknowledged as a true follower of Jesus Christ. His new name is Judah. The native church has made itself responsible for his support.

Mr. Paton writes further that he has a class of ten ready to go to the **Native Teacher's Training Institute.** They average in age from 19 to 24. Three are married, and their wives go with them, three are single, and another lad, the son of an Epatese teacher on foreign service on Malekula, will be one of the party.

"We have had 121 days wet out of 124, and on the other days it was raining on the hills a mile or two away. The class of ten have been here three weeks with boxes packed and cases of yam (native equivalent of our potatoes,) ready to go on board. The steamer is overdue. The class cannot be away an hour, for fear of missing the steamer.

"The Japanese are ousting the French in New Caledonia, and following them into the New Hebrides.

"It has been a year of mosquitoes, but now that the trade winds have started they are much less."

Round about Africa.

The general conference of Protestant missions in the Congo, which was announced to be held in the French Cameroun in November, has been prohibited by the new governor, and will be held in Belgian Congo instead.

Lord Radstock has been preaching in many places in Egypt through an interpreter, and going with missionaries or alone into the homes and villages of the people. "His message is CHRIST, and he has an exceedingly kind manner, so that the people are much drawn to him and his message, both Christians and Mohammedans," writes Miss Anna Y. Thompson.

Lord Radstock thinks there will soon be a great ingathering in Egypt.

It is proposed to make an effort to get together **the evangelical forces in Egypt,** with the object of carrying the gospel message systematically and rapidly to all parts of the country.

The Oriental Mission reports that they have in the space of about five years publicly preached the gospel in every village, and carried the message privately to every home in Japan. They have passed on to Korea. The population of Japan is about 50,000,000. With the coöperation of Christians in Egypt they ought to do the work in much less time.

The last meeting of the **Rhodesia Methodist mission** conference was memorable because the first native was ordained, —David Mandisodza, who has been a trusted man for many years. "I think I wrote of his being in Salisbury, the capital, where he looks after the young men from our section who go there to work. His is a big task, and he seems very happy in it. His daughter, who is with us, is one of our best pupils, and although only twelve years old helps with the teaching. I am sure David is a man of God, and will be a credit to the Methodist church." So writes Miss Grace Clark of Old Umtali.

John came to the **Methodist hospital at Old Umtali** with a bad foot. He was a raw heathen, did not know one letter from another, did not want to come to church.

One Sunday morning, when passing him on her way to church, Dr. Ellen E. Björklund said:

"John, I am not going to wait for you any longer to come to the house of God."

She took hold of him, pulled him on to his feet, and John went to church. That day God spoke to his heart, and it was the beginning of his Christian life. He at once wanted to begin to learn, and before six months had passed, the time that he was cared for in the hospital, John had begun to read. Today he is one of the bright men in the Penhalonga church.

One of the significant things noted in connection with Christian work in **Portuguese East Africa,** especially during the past two years, is the awakening of the forces of Mahomet to the great need of adopting different methods of approach to the African native if they are to be won.

For example, singing is not a part of the religious worship of Mohammedans, but they have learned that the African loves to sing, and that Christian missions use it very largely in their work, and that the

Africans are greatly attracted by it. Today the Mohammedans have adopted singing, and thus are appealing to the natives and winning some.

Also the education of women and girls is not advocated, and in fact denied them by the direct teaching of Islam. Because Christian missions teach the women and girls and have schools for them, the Mohammedans have opened schools where the women and girls can be taught.

Christian missions usually have Christian feasts, and call the native Christians together at other times for festive gatherings, and many heathen get their first idea of the gospel at such times, and are won for Christ. The Mohammedans are doing likewise, but when they call the natives together for their festive gatherings they provide a bounteous repast and also sufficient beer made from sugar cane to make the whole company dead drunk, and in that way they put one over on the Christian missions in reaching the heathen native.

Likewise to win the heathen native for their faith, work and position are offered to them if they will accept the false prophet.

"Without hesitancy I say that the native Mohammedan is worse than the native pagan. The only clean thing about the native Mohammedan, as we know him in Portuguese East Africa, is his long flowing white robe," says Rev. William C. Terril of Inhambane.

A Pauline Journey.

A visit by the bishop of Mauritius, an island in the Indian Ocean, to the still more remote island of Seychelles, is related in the London "Church Times," and reads like an incident in the travels of Paul.

The natives of the island are of African descent, and many African customs and superstitions still hold sway. In the smaller populated islands witchcraft has much greater influence than Christianity, and witch-doctors ply a thriving trade. Until four years ago a French line of steamers, on their way to and from India, called each month at both Seychelles and Mauritius. Now this line has permanently ceased to call at Seychelles.

The bishop left last November in a hundred-ton schooner for Seychelles, arriving at his destination in early December. During his stay of over two months he visited many islands, holding services and confirmations. Much of his work was made possible by the governor of Seychelles, Sir Eustace Fiennes, who is much more than a nominal churchman. During a recent vacancy in the chaplaincy at Mahé, Sir Eustace for over three months Sunday by Sunday read prayers in church, and generally kept the church's work going.

During the bishop's stay in Mahé he had many interviews with ex-King Prempeh of Ashanti, who, together with five of his chiefs, is a political prisoner. As a result of these interviews, Prempeh, in the presence of the governor, the bishop, the civil chaplain, and the Ashanti ex-chiefs, put away his four wives, having made provision for them, and asked to become "a full member" of the church. Having been baptized, he was prepared for confirmation, and was confirmed by the bishop on December 23rd, and made his first communion on Christmas Day.

As a result of his confirmation Prempeh so influenced his chiefs that they all asked for baptism, and were baptized by the bishop on January 16th. Prempeh also requested that his son, John, a lad of seventeen, might be taken by the bishop to Mauritius and trained in St. Paul's College for the priesthood.

The bishop left on his return journey to Mauritius on January 27th in a 110-ton steamer, once used in the North Sea fishing trade. The boat ran into the edge of a severe cyclone, and was driven by the storm over 300 miles out of her course. For six days the probability of reaching port seemed very remote. The little boat frequently rolled 35 degrees, but she proved most seaworthy, and after a rather trying experience, though many days late, arrived safely at Port Louis.

Afghanistan.

While the arrival in Washington of an envoy from **Afghanistan** to seek to establish diplomatic relations with the United States does not signify that that country, hitherto sealed against Christian missionaries, will be opened to them, or even that governmental representatives will be exchanged, it does indicate that one of the world's most isolated countries is showing

a readiness to abandon in some measure its rigid exclusiveness. This state, which is one of the few regions with an organized government in which the establishment of Christian missions has never been permitted, is the subject of a bulletin issued from the headquarters of the National Geographic Society.

Amir Habibullah Khan, who was assassinated in 1919, had a harem of 100 women, among them a few Europeans. The present Amir, Amanullah Khan, has but one wife.

The women of Afghanistan are kept in more rigid seclusion and are more closely veiled than the women of any other Moslem land. Like the Arab, the Afghan considers it unnecessary and even unwise that women should learn to read or write. No girls are admitted to the bazaar schools, and no mullahs are employed to teach them, and Afghanistan knows nothing of women teachers.

In spite of their illiteracy, however, many individual Afghan women wield no little influence in tribal affairs, and as a rule the wives of the upper classes lead a comfortable and apparently happy life. They are lavishly provided with every luxury of food and dress which Afghan means can afford, and they visit constantly from one harem to another to gossip, sing, and play games. To be left childless is counted life's saddest misfortune.

The government contributes nothing to maintain public schools. Often the better families send their sons to be educated at universities in India.

India.

A mother and her little girl were at one of Mr. Hickson's healing services at Agra, and the mother said afterwards:

"Wasn't the healing doctor wonderful?"

But the child answered: "Mother, I think **the One who stood behind him** was much more wonderful!"

The celebration of **a hundred years of work in South India** was carried through with great success by the Church Missionary Society earlier in the year. Fully 12,000 people attended during the week, many living in camps consisting of bamboo mats spread on upright bamboos.

Among the events was a visit to the grave of Rhenius, the first C. M. S. missionary to Tinnevelly, who arrived at Palamcotta in 1820, and to Clorinda's church, which is preserved by the government as a monument. Clorinda was a Brahman widow, and one of the first converts. A 5.30 a.m. communion service was attended by 4000 communicants. The service was three hours long, and distribution of the elements was made by sixty clergy from the main table and three subsidiary ones. A tablet was unveiled by the Metropolitan, which will be placed in Centenary Hall. Bishop Azariah, assisted by other clergy, baptized 350 persons in the river. Foundations of new buildings of Tinnevelly College were laid. One gathering was devoted to delegates from other C. M. S. missions and from other societies, and another gathering was a children's meeting.

The need in India for medical missionaries is appalling. At a meeting of the Bengal Legislative Council in Calcutta it was said that while the proportion of doctors to population in England was 1 to 1250, and in America it is much more, in Bengal it was 1 to 42,500. Of the 3000 doctors who are at work in Bengal two-thirds are in the urban areas, and only a third in the vastly more populous rural areas. Doubtless there are other parts of India where the need is even greater.

Commenting on the above the "Indian Social Reformer" says:

"In face of so pressing a need and so great an opportunity for Christian service, why should there be a scarcity of men or women for medical missions? We can no longer blame the war. If men and women are less interested in missions than they formerly were, they must be less interested in Christ; and a revival of vital religion is the only solution of the problem."

Many missionaries took part in war service with the Indian troops and labor corps. Mr. J. McIntosh of Allahabad engaged in hospital work in Mesopotamia, and since his return he has noticed the friendliness created by the efforts of missionaries to serve men of all races and creeds in very difficult circumstances. He writes:

"There can be no question of the men's gratitude. The war has torn them away from their old notions and religious cus-

Group of students of Winnebago Indian School, Black River Falls, Wis., conducted by the Reformed Church.

toms, and everywhere they are readier to accept the gospel preacher and are interested in Bible teaching. The mere statement that I was with the troops awakens eager interest at once. There is also the splendid work done by young Indian Christians in the war area. They came from every church and school. Many of them were untrained, yet they threw themselves so heartily into the rough and tumble duties of the camps and hospitals that now that they have returned to their homes and parishes they are like new men, fitted to take real leadership in the churches and societies."

The leper asylum at Purulia, Behar, of which Rev. E. C. Cannon is superintendent, is the largest in India, and is doing a splendid work in the relief of these unfortunate people. A few months ago the number of inmates was nearly 850, which included some 60 untainted children of leper parents.

The latest treatment of the disease by intra-muscular injections of ethyl esters of hydnocarpus oil is being largely used, with most favorable results. Four hundred and seventy lepers are receiving this treatment, and the majority of them have much less pain; they sleep better, and their appetite is increased. Recently one leper was discharged cured. In addition to this, a large proportion of the inmates are found to be suffering from hookworm, and have received treatment for this, with the result that their health has improved greatly, and the death rate for the past hot weather months has been exceptionally low.

Christian work amongst these people has been greatly blessed, and a large number have accepted Christ as their Saviour and given up all heathen practices. "Last Sunday I baptized 45 men, women and children," writes Mr. Cannon, "and during the last 5 years no less than 660 of these people have been thus received into the church. Please pray that they may all be kept true and steadfast to their Lord and Master, and that his blessing may continue on the work and workers.

"I would mention that the asylum, which was formerly in the hands of German missionaries, is now supervised by missionaries of the Church Missionary Society, to which I belong. I have been working in India for the past 23 years."

Assam.

In Assam Baptists are responsible for the evangelization of four million people. To meet this responsibility there are 50 missionaries.

Rev. R. B. Longwell, of Impur, Assam, has said: "The years 1886 to 1920 have seen work opened in three stations in the Naga Hills. From these three stations numerous tribes have been touched, so that today the whole western tier of tribes, once held apart

by linguistic differences and head hunting proclivities, are beginning to feel the bond of Christian brotherhood. Just to the east lies another tier of tribes untouched by any missionary organization. On the plains of Assam years of faithful seed-sowing are beginning to show signs of a rich harvest, while social unrest and political agitation have brought the country to **the eleventh hour of missionary opportunity.** In hills and plains the preaching of the gospel was never more effective, the non-Christian community never so ready to listen, the native church never so awake to her opportunity, the evangelistic fires never so bright, the demand for trained native leaders never so insistent, the need of missionary recruits never so great as at present."

"For the past several years we have been in the most interesting work in all the world," writes Rev. W. E. Witter, D. D., of Gauhati, Assam, "and enjoying it beyond all power of expression, namely, **keeping open house** for college, law, telegraph and postal training school and high school students, and day by day reading for hours with them the Bible and Milton and other books, teaching them the way of life, and witnessing the daily transformation of their ideals and their growing esteem of the Christ and his Word,—all of these hundreds upon hundreds of students who flocked to our bungalow with scarcely an exception being Hindus and Mohammedans. It was a daily heart-to-heart contact with these young men at the most crucial period of their lives. The work was so intense and taxing, even with the overflow of joy that accompanied it, that we were obliged to call for successors, young and strong and enthusiastic to assume the work. They are now here; Mr. and Mrs. Cecil G. Fielder and their little Tommy, wonderfully fitted for the work, he a B. A. and a B. Lit. from Princeton, with two years as Y secretary at Amherst, a great lover of God, the Bible, and young men; and she a Smith College girl, his match in enthusiasm and winsomeness for work for these hundreds of young fellows who are losing all faith in their own religions, and need the anchorage in Christ which the Fielders are doing all in their power by the help of the Spirit to give them.

"We two have been transferred to translation work of books, tracts, leaflets and booklets into the Assamese language. Our first translation was that of your sainted father's address from his 'The Way to God' on 'The Knowledge-surpassing Love of Christ.'

"Of course we could not do without the Record of Christian Work. Only last week I used notes taken from it for an address at the prayer meeting of the Welsh Calvinistic Methodist missionaries here in Shillong, the capital of Assam, where we are spending our vacation of several weeks, and where the work of these sturdy, Bible-loving, soul-winning Welshmen and Welsh-women have under the blessing of God wrought wonders, marvelous wonders, in the bringing of thousands upon thousands of these erstwhile savage hillmen into the fold of Jesus Christ; whose wonderful singing of his praises cause those of us who listen to their songs of triumph to wonder if they have not actually caught some of the cadences of those who around the throne itself sing, Holy, holy, holy, Lord God Almighty!"

Borneo.

"The same old man on the same old job at the same old stand" is the way Rev. James M. Hoover of the Methodist Episcopal mission at Sibu, Sarawak, describes himself. "It is nearly 19 years since we began here. We have had good success, but are in **hard straits just now** on account of the price of rubber. We are colonizing Chinese into Borneo, and as rubber grows so well here, and formerly paid so well, our people planted rubber. A year and a half ago rubber was 50 cents a pound, now it is six or seven cents. It has put us in a hole, and we hope for a rise before we are teetotally broke. Our church and school are doing well under the circumstances. Please thank the good friend who is responsible for sending me the Record."

Rev. Charles M. Worthington of Singkawang, West Borneo, Netherlands Indies, writes that they are planning to build **a hospital at Sambas,** "and it is taking every cent we can scrape till the government subsidy comes in. They will give three-

quarters of the cost of the buildings, and a subsidy for supplies and the doctor's salary. Two Chinese lady doctors from Canton have arrived and begun work. The one, Miss Lai Chai Moi, the daughter of the Chinese captain at Pemangkat, is the first Chinese woman from Borneo to fit herself as doctor. She has spent seven years in study in China, besides the Chinese Malay schools that she attended in Borneo. She is a graduate of the Hackett Medical College of Canton, and has shown her ability to the government officials by her care of a man who was stabbed in the breast. The Hollanders praised her work very much. Her friend, Lai Khi Ying, has had more experience in China, and will be a great help to the women and children.

"We have in our home six Chinese girls who are studying Malay, Chinese and Holland (Dutch). We hope that three of them will become nurses or teachers. They all are studying to become Christians, and will be baptized at Christmas time. We have a Chinese, a Malay, and a Japanese woman, who also are preparing for baptism at that time. Six nationalities took part in our prayer meeting last night."

China.

Realizing that a radical change in morals as well as educational progress was needed, Yen Hsi-Shan, governor of the province of Shansi, formed a **"Wash the Heart Society"** at the provincial capital. It has worked.

American Methodism has undertaken to establish a church at **the birthplace of Confucius** in Kufu, Shantung province, China. Special services will be carried on for the purpose of reaching and evangelizing the thousands of Confucian pilgrims who visit the city every year.

"Of the in-patients one might say that they came at the rate of one every eight hours and twenty minutes day and night all the year through," writes Dr. W. Edgar Robertson of the **Presbyterian Mission Hospital at Hengchow,** "and in the same way that the out-patients came to the dispensary at the rate of one every 27 minutes day and night all the year through."

Introducing himself as the youngest son of Dr. J. Hudson Taylor, with a record of 23 years in the China Inland Mission, Ernest H. Taylor writes that the **living faith and zeal** of the Christians at Anking, about 100 in number, are a cause of great rejoicing. "They are very constant in evangelistic work, preaching in the open air and almost every night in the street chapel unless rain prevents, and attending regularly four weekly prayer meetings, and also winning others by personal work. A measure of lack of unity has been a considerable hindrance to the work. We earnestly desire prayer that God will make us all of one accord, and so give times of revival, and that God's children may stand in victory, cleansed by faith and filled with the Holy Ghost."

Japan.

It was an historic event when Mr. Soichi Saito was formally elevated to the post of **national general secretary of the Y. M. C. A. movement** in the Japanese Empire. For a year and a half he has been acting general secretary, abundantly demonstrating his fitness for the post by winning the confidence of all his colleagues, both Japanese and foreign, and by building up every phase of the National Committee's activity.

It marks the culmination of the efforts of decades on the part of the foreign secretaries of the Y, the triumph of a policy no less than of a personality.

The Rev. Toyohiko Kagawa, known to the readers of the RECORD for his work among the poor of the slums of Kobe, has recently organized **coöperative stores** for the reduction of the cost of living for laborers in Kobe and Osaka. Practically the entire staff of both these stores is Christian, thereby commanding the confidence of the public. In the few months of their existence these stores have already attained success.

In October, 1920, Mr. Kagawa published a Christian novel entitled "Crossing the Death-Line." This book was written when Mr. Kagawa was a boy under twenty, facing death from tuberculosis, and was thrown aside. He revised it, and sent it to the publishers last year, and now the sale is nearing the hundredth edition, which is said to be the largest sale of any novel in Japan in twenty years. Hundreds of letters

are coming to Mr. Kagawa from people who say they have decided to become Christians through reading this book. Primary school teachers all over the country are reading it eagerly. A member of the nobility who is a great-grandson of the famous Prince Iwakura has written of his conversion through this book, and asking for baptism. It was included in the library taken by the Crown Prince in his recent European tour.

Among his numerous activities Mr. Kagawa has been carrying on an active campaign for the abolition of public prostitution among the laborers. In the city of Amagasaki, between Osaka and Kobe, the labor unions have taken up this matter, and have decided to send an appeal through the prefectural authorities to the Home Department for the suppression of the licensed quarter in that city. These unions all over the country have already taken a stand for prohibition, and no liquor is served in any of their meetings.

MOSTLY STATISTICAL.

French Protestant missions in Tahiti, the Windward Isles, and other islands of **French Oceania** report 37 stations, with 11 European missionaries and teachers, and 39 native pastors and teachers. Church members number 2223, and in religious schools there are 1088 boys and 1250 girls, while 621 pupils attend other native schools. Collections from all sources amounted to 150,265 francs during the year.

Kwansei Gakuin College and Seminary at Kobe, Japan, continue to thrive, writes President C. J. L. Bates. This year 1666 students are enrolled in all departments,—859 in the Middle School, 649 in the Commercial College, 104 in the Literary College, and 54 in the Theological Seminary. "We are particularly encouraged by the growth in the number of candidates for the ministry,—double the number of last year."

The report for 1920 of **Soochow Hospital, China,** conducted under the auspices of the Southern Methodist Board, will be appreciated more by medical men than by the average layman. It analyzes and reports in detail the work of the hospital as to such facts as the age, occupation, residence of patients as well as the diseases, diagnoses, treatment and results, laboratory reports, etc. There were 1117 in-patients and 12,639 out-patients, in the proportion of about three men to one woman. The budget was $36,848.20. Evangelistic work was kept going by native workers. A new hospital costing $192,000 is being erected.

There are **30 city Y. M. C. A.'s in China,** manned by 320 native and 81 foreign secretaries. The membership totals 41,699. There are 174 student Associations, with 18,867 members. Nineteen hundred twenty marked the 25th anniversary of the founding of the work. The annual report for 1920 is a most interesting pamphlet. It emphasizes the irresistible pressure for new Associations, for strong secretarial leadership, for new buildings, and for work among overseas Chinese in Manila, Singapore, Java, Siam, Straits Settlements, as well as in America and Mexico.

The income for 1920 of the **Mission to Lepers** was £61,554, plus government and municipal grants on the field of £31,276,—a total of £92,830. The expenditure was £97,569, the deficit being met out of the balance from 1919. Over 960 baptisms were recorded during the year among over 9000 lepers in institutions maintained or assisted by the Mission.

American friends are asked to provide for an annual budget of $219,150, or the equivalent of $25 for every hour of the day and night, as America's share in this world ministry.

The 86th annual report of the **American Madura Mission** records the results of a drastic revision of the statistics of churches, by which 2853 persons were dropped from the rolls of the Christian community, leaving 25,113. Only seven out of 32 pastorates report gains. The communicant membership shows a loss of 742, with 8712 left, although 420 were received on confession of faith,—more than the average. Native contributions show a gain of 307 rupees, the total being 26,346 rupees. There were 10,529 scholars on the rolls of 270 schools. The missionary force numbered 62, with 861 native helpers of all kinds, but not including 69 Hindu teachers.

The 96th report of **the Paris Society of Evangelical Missions** lists the names of 127 active missionaries, and six retired. Sixty-seven missionaries have died in service, and 53 "missionary women." The vitality of the work is attested by their sending out 31 new missionaries during the past year, and undertaking a new mission in the Cameroun.

Two plans new to their work have been the organization of mission study courses and of missionary exhibits in different centers. After the exhibition at Marseille lasting 15 days the local contribution to the society rose from 2000 to 26,000 francs.

The society has paid the expense of sending a retired missionary who can speak Malagasy to serve as chaplain for the Malagasy detachments in the French army of occupation in Syria.

The American Baptist Foreign Mission Society is the **fourth largest foreign mission society** in the world. It has ten fields,—Japan, East China, South China, West China, the Philippines, Burma, Assam, Bengal Orissa, South India and Congo, besides the work it is doing in many countries of Europe. It has 833 missionaries, 7000 native workers, 1834 organized churches, 3429 regular meeting places, 200,000 church members, over 11,000 baptisms last year, 32 theological seminaries and training schools, 4 colleges, 2737 schools of all grades with 89,752 under instruction, 24 hospitals, and 62 dispensaries which gave 364,959 treatments. These figures do not include Europe.

"All these labors have but one object in view, and that is to win men to Christ and thus to do our part in making this a Christian world."

The report of the **American Marathi Mission** for 1920 was prepared by Dr. R. A. Hume, the missionary in longest active service,—he joined the mission in 1876, over 45 years ago.

On its staff of workers at the end of 1920 are 44 foreign missionaries on the field, and 9 on furlough. Of these 13 are ordained ministers, 3 unordained educators, 2 men and 2 women physicians, 1 nurse, 18 single and 15 married women. Its Indian staff numbers 608, of whom 44 are ordained pastors and preachers, 48 unordained preachers, 269 men and 135 women teachers, 59 Bible women, and 53 in other forms of work.

There are 62 organized churches, with 8720 communicants and a total Christian community reckoned at 15,670; 563 were added in 1920. There are 179 Sunday schools with 6886 members, and 38 Christian Endeavor Societies with 1338 members. The church contributions were Rs. 8266 for church expenses, and Rs. 1710 for missionary and other work.

The mission maintains many schools of various grades, with 8261 pupils (5311 boys and 2950 girls), 5276 being non-Christians.

The report states that educational work largely exceeds all other efforts combined. Advanced and specialized education receives special attention, so that "relatively village educational work, church work and evangelistic work receive less attention and are relatively less fruitful than once."

Methodist Episcopal Figures.

A total of 697,436 native Christians make up the Christian community under the care of the Methodist Episcopal Church in various mission lands, according to reports for 1920 compiled by the Board of Foreign Missions. This makes an increase of 60,042 Christians during the year 1920, compared with the previous twelve-month period. The total baptisms, adults and children, were 59,088.

India and Burma remain Methodism's greatest field for evangelism. The Christian community there numbers 385,410; the number of adults and children baptized in these countries in 1920 was 40,991. The church in Europe, principally located in the strong Methodist centers of Scandinavia, numbers 91,369. In the Philippine Islands Methodism has a following of 56,526.

The Board has 1133 missionaries at work on the field; the Woman's Foreign Missionary Society has 575. This indicates a gain of 159 American workers for 1920 above all losses by death and retirement. China has 494 of the missionaries of both the Board and the Society; India and Burma, 452.

In addition to the missionaries, the evangelistic staff includes 2759 ordained native preachers and 6288 unordained native

preachers and exhorters. Other native workers—including Bible readers, colporters, teachers, physicians, nurses,—number 7378. This makes a total of 16,425 native leaders.

There was an increase of 566 Sunday schools and 46,801 scholars during the year. The total number of Sunday schools under the care of the Methodist Episcopal missionaries is 9833; of scholars, 452,047. India and Burma have 6051 Sunday schools, enrolling 182,001 children. In Europe Methodism has 111,489 scholars in 1247 Sunday schools.

The Board and the Woman's Foreign Missionary Society maintain 2827 secular schools of all grades. Their enrollment is 116,000.

On all mission fields the Board has 2752 churches, an increase of 123 over 1919.

The estimated total value (in United States gold) of all churches owned by the Board is $10,254,779; of parsonages, $3,387,560; of schools, hospitals and miscellaneous institutions, $7,034,037. All property owned by the Woman's Foreign Missionary Society has an estimated value of $4,403,656. In other words, American Methodism's investment in property and buildings for the spreading of the gospel message in the mission lands of the world is more than twenty-five millions of dollars.

The total contributions of the church members on the foreign field was $4,077,992. This is more than double the money contributed in 1919 ($1,849,026), and is due in great part to the new life manifesting itself on the several mission fields through local Centenary movements.

To Our Missionary Friends.

We take this opportunity to thank our missionary friends the world over for the letters that have reached us the past few months expressing appreciation of the RECORD, and in many cases inclosing photographs and accounts of work.

We shall hope to share the good news with our readers as space permits.

It would be easy to fill the whole magazine every month with inspiring incidents, and accounts of work accomplished and plans for work ahead, derived from our correspondence and from missionary reports and magazines. We are especially glad to get information direct from original sources.

Our missionary pages are valued by many of our readers at home as among the most heartening in the magazine.—THE EDITORS.

DAN CRAWFORD: A PERSONAL SKETCH.

Rev. Roy S. Smyres.

The famous author of the book, "Twenty-Two Years without a Break in the Long Grass of Central Africa," which is better known as "Thinking Black," recently made a trip from Luanza, Congo Belge, to Kambove and Elisabethville, towns on the Cape-to-Cairo railway. Luanza is some six weeks' travel by native trail in the bush from Elisabethville and white man's civilization; and this was Mr. Crawford's first trip to civilization in about three years,—in fact, the first since the time when he made his "way home from the homeland."

Bishop Eben S. Johnson, at the head of the Methodist work in the sub-continent of Africa, had just returned from a long

journey overland from the west coast, on which journey he had walked almost eight hundred miles, when Mr. Crawford was about to turn homeward again. I had had the rare privilege of accompanying Bishop Johnson on his journey, and when we arrived at the end of our long trip we found Mr. Crawford at our mission station at Kambove, Congo Belge. This was my first meeting with him, for though I had heard much about him he had never been to the railway during the time when I was there.

Bishop Johnson and Mr. Crawford at once struck up a warm friendship, and none of us missionaries failed to be included in a genial fellowship with Mr. Crawford. He, welcoming this opportunity to become acquainted with our beloved bishop, remained with us during our Congo Mission Conference,—remained, in fact, until Bishop Johnson finished his work in the Congo and went his way to other fields which required his attention.

Many of my readers may think that I am rather free in using Mr. Crawford's name without titles. But in spite of the fact that I became fairly well acquainted with him during his stay on the railway I do not know what his degrees are! When I was secretary of our conference, and wished to know his titles in order to insert them after his name where it appeared in our record, I made so bold as to ask him.

"Oh," he said, "my name is Dan Crawford,—just plain, Mister Dan Crawford."

And that was all that I could get out of him.

Mr. Crawford is a remarkable man. No one could read his volume, "Thinking Black," without discovering that fact. And while I speak of him as author I may say that he has more volumes in preparation, one of which I believe is soon to appear before the public. I had the privilege of reading part of the manuscript of his latest work, and I am sure it will be even more interesting than "Thinking Black."

Mr. Crawford is remarkable not only as an author, as a linguist, and as a student of the African native, but also as a man who can deal courageously with other members of his own race. The latter is not easy to do in the frontier places of the earth. This occasion being Mr. Crawford's first visit to the railway in about three years, he made it his practice to go rather often to the tea room on "the Avenue" at Elisabethville, taking some friends with him. "Friends" must here be given the interpretation of the "neighbor" which the Samaritan story illustrates. These friends were treated not only to a cup of tea, but also to a few well-chosen words which were good for them,—a little sermonette, if you please, which, in spite of the fact that it was a sermonette, did not make the men angry.

"A man has two hemispheres, one above and the other below the belt," he would say. "Now, Jones, what you said just now came from your southern hemisphere, not from your northern hemisphere!"

And Jones, who had been swearing, or uttering some statement which was contrary to Christian principles, had to admit—not unwillingly, either—that "Dan" was right.

It was at the time of my ordination that I became best acquainted with Mr. Crawford. Bishop Johnson, who ordained me, requested Mr. Crawford to be one of those who placed their hands on my head in the ordination service; and thus Mr. Crawford and I had a particular interest in each other from that time onward. Mr. Everett, another Congo missionary in our Methodist work, and I used to board together when we were at the same station; and we were fortunate enough to have the bishop and Mr. Crawford with us at a number of our simple meals. Mr. Crawford also stayed a day or two after the bishop left.

It was at such places as this that we learned the character and the sagacity of Mr. Crawford, and that we sat at his feet, so to speak, learning a little of his knowledge of the African native. He would tell us native stories and proverbs, or illustrate points from the Bible with well-chosen illustrations from African life. As we sat at the table we would ask him to do the talking most of the time, in order that we might learn more of the native and the native life, through this man who knows the African native so well.

One day we went to the railway station to bid goodbye to one of our friends who was leaving the town. Mr. Crawford started to speak to two natives who were standing on the platform. Within a few

minutes a crowd of natives—at least seventy-five,—were pushing each other in their efforts to get near enough to Mr. Crawford to hear what he was saying. The station master came up and said:

"You may not hold a meeting here on the platform, as we do not allow it."

"Why," answered Mr. Crawford, "I was not holding a meeting. I simply began to speak to two of these natives, and the rest came to listen!"

Such is his attraction for the natives. They call him their "father," and all of them love him because they know that he understands them in a way in which few white men do understand them. At Elisabethville, where we have many different languages spoken, there are practically no natives to whom Mr. Crawford cannot speak directly.

Shortly after this incident at the railway station, Mr. Crawford learned that the Spanish influenza had again reached his station at Luanza; so he gave up his hope of accompanying Bishop Johnson on his southward journey, and a day or two after the bishop left Elisabethville he got his caravan ready for the long, long trail. He told us one afternoon that he would not say "goodbye," but that he would be homeward bound on the morrow. And so he was.

AN ARRESTING SUGGESTION REGARDING THE JEWS.

Rev. John A. Hutton, D. D.

In my view the time has come, and indeed is long overdue, for the Christian churches throughout the world to come to a frank and honorable understanding with the religious system of the Jewish people.

When one reads one's New Testament in these days with a mind purged as far as may be of conventional interpretations, one has to confess that the entire New Testament is engaged with almost nothing else but this very thing. It is trying, in gospel parable and in epistle and in apocalypse, to convince the Jew that far from Christianity being hostile to his ultimate ideas of God and of life, Christianity—in short, Christ,—is the only adequate fulfilment of everything that God's ancient people knew and believed and hoped for. What are the Epistle to the Romans and the Epistle to the Hebrews, what are the characteristic parables of our Lord, but so many appeals to the Jewish people not to close their hearts to this new disclosure of God?

There are two aspects under which I should like to deal with this matter.

In the first place, I should like you to imagine along with me what an influence it would have upon the Jews themselves to have some public demonstration, some great action of the soul, on the part of the Christian church assuring them that whatever may have been the behavior of those who bore our name in the dark ages that are past, and whatever may have been the misunderstanding on the one side and on the other, all that is past, and that our deepest desire is now to take up this question in the very terms in which our Lord embodied it, and at the place where St. Paul laid it down.

I agree to the full with an observation made by Principal Forsyth to the effect that Christianity must now go into the "wholesale business." There is surely something which challenges all serious minds, all minds which refuse to adopt a frivolous view of human history and to acquiesce in the insignificance of events, in the facts of Jewish history and of the present position of the Jews in the world. For two thousand years, more particularly since the time of the fatal gift of Constantine, when Christianity became no longer the church of the poor and the disinherited and the humble, but a buttressed department of an imperial power,—during all those centuries the Jewish people have been hounded and harried throughout the earth; but they have not been destroyed. Far from being destroyed, they constitute perhaps at this moment the most powerful unit in the world.

If you leave out such solitary figures as Shakespeare and Dante, it is almost the

truth to say that every supreme mind in every department of human expression is a Jewish mind. Their secular power today is literally incalculable, so that were they to remain outside the main stream of human development it must mean that that main stream will be deprived of a great tributary, and may, at critical junctures in the history of men, encounter its sullen opposition.

When winter leaves the northern latitudes, it leaves not as the result of one here and there lighting a lamp or kindling a fire; it leaves as the result of a sweeping movement of the hand of God.

Winter departs as the result of the coming of something genial, of spring and summer. And nothing short of a vast movement like that, including and embodying the best spirit of all the churches, will ever bring in that geniality and mutual candor, in which atmosphere alone might we on both sides move on into a solid federation of faith.

Certainly it is something for which we shall have to answer to God, for it is something for which we have even now to answer to our own reason and conscience, that we stand apart with this veiled superiority, sometimes with superiority not even veiled, towards a religion which, it may be, has not the courage of its own first principles to complete itself in Christianity, but which, even as it is, shares with us a body of literature which on both sides we use to embody and to project our thoughts of God.

I might speak at much greater length of the enormous advantage which would accrue to us from a hearty and candid rapprochement with Judaism. The characteristic dangers that lie in front of Christianity are just the dangers which certainly the Judaism of the Old Testament is calculated most worthily and religiously to repel. The tendency of Christianity to become, it may even be, unduly personal, sentimental, romantic, subjective, the tendency later on, along that same line, to become merely curious and subtle concerning the interior things of the soul, sinking through romanticism into psycho-analysis, beneath which looms chaos and old night, that is a danger which the human soul already in Old Testament times had felt and had repelled, recalling itself from all the embarrassments and confusions of mere self-knowledge to the majesty of God as he moves in nature, amongst the stars and the mountains, and as he visits great nations for their sins.

The days in which we live supply us with a crisis of opportunity. The Jewish people throughout the world are disposed to think favorably of us. I believe they have no doubt that our good offices were at their disposal all through these recent years, with the culminating consequence that today they are in possession of that land which is at once their Holy Land and ours. It is simply a time when if we do simply nothing we shall find that we have really done something grave.

The great stream of Mohammedan pilgrims to Mecca passes through the Holy Land. Surely that is one of God's facts, one of those facts capable of a great interpretation.

In these days, too,—so I understand from friends of my own who are great rabbinical scholars,—in these days there is a wonderfully unanimous movement on the part of serious Jewish people to get behind Aramaic rabbinism to the Hebrew literary sources of their faith, in fact, to the Old Testament.

Now, I for my own part wish to encourage that movement. I should be prepared to begin this new era of friendly intercourse on the Old Testament. "The testimony of Jesus is the spirit of prophecy." Our Lord was prepared to substantiate his appeal with the testimony of the very literature which the Jewish people accepted.

But in fact,—and this surely is the supreme suggestion which God is making to us,—we are beginning to see that the thing which divides men is something even deeper than the thing which divides Judaism from Christianity. The great debate of our day, and it threatens to move on to an issue, is not a difference between this or that on the circumference of our life; it has to do with something at the very heart of our life. It is the very nature of things, the very fact of God and of the unseen, which is challenged by a secular and perverted knowledge, and by a generation which, in spite of all that it has passed through, seems not yet to have touched bottom. And so,

since the issue is so profound and thoroughgoing, we are prepared to look with new eyes upon all who are with us on final matters.

And surely at such a time we shall look with fresh and friendly eyes, thanking God for their historic and imperishable testimony, towards that mysterious and resilient people "who are Israelites, whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever."

Then, finally, I am not alone, and they are not alone who may agree with me, in the general tendency of these observations.

I recall two picturesque bits of literature in which the same point of view and the same appeal are set forth.

Vladimir Solovyof, a great Russian too little known, wrote some fifteen years ago an apocalypse, a kind of forecast of the future of the world. Every page of it is full of suggestions, but I am thinking at the moment only of its close. He describes a time when the human race had at length split into two fundamentally hostile camps, the one representing the world, the other representing the Christian tradition as that tradition is embodied in the Orthodox, Catholic, and Reformed churches. A final attempt was made by the secular authority, the Antichrist,—for that, according to Solovyof, is the Antichrist which represents as the business of life the securing of comforts and amenities and rights in this world, unshadowed and unrebuked by any supernatural context,—a final attempt, I say, was made by that great authority to seduce the church, to bring it over and make it the sanctioner of that merely worldly kingdom,—to repeat the terrible success of Constantine. The attempt failed. A great battle ensued between the secular authority and the church now brought together in the agony of a conflict over the very essence of their faith. In the depth of a dark night, says Solovyof, the church became one.

But even so, the church, he indicates, might not have gained the victory had it not at that time been assisted by a million Hebrews who administered to Antichrist the coup de grâce, so that his hordes of followers were overwhelmed at Armageddon; and a historical attempt to make this life of ours end not in God but in things utterly failed. But observe the point: according to that shrewd Russian mind a day may come when the conflict will be so fierce and the issue of such desperate moment that not without the assistance of Judaism will faith in God and in the unseen survive.

My next illustration will have greater authority with Christians. It is from the Book of Revelation. In that mysterious book which bears meaning within meaning, we are told how St. John saw a door opened in heaven, and he tells us what he saw. Amongst other things, "I saw as it were a glassy sea mingled with fire, and they that came victorious from the beast, and from his image, and from the number of his name, standing by the glassy sea, having harps of gold. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God almighty; righteous and true are thy ways, thou king of the ages. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, for all the nations shall come and worship before thee, for thy righteous acts have been made manifest."

They sang the song of Moses and of the Lamb; not the song of the Lamb only, and not the song of Moses only, but the song of Moses and of the Lamb.

They celebrated the experience of the soul in the long aspiration of the ages before Christ came, and of the ages since he lived and died and rose again.

The song of Moses and of the Lamb: that is a phrase from the book with which the New Testament concludes. It is the last cry, the last appeal, of what for us is the very word of God, an appeal which so far has not been heeded, that we should not allow this wound in the very body of Christ to bleed to death.

"Commit thy way unto the Lord":
I have done it;
"Trust also in him":
I am doing it;
"And he shall bring it to pass":
I expect it!

STUDIES IN THE BOOK OF ACTS*—II.

Rev. Charles E. Jefferson, D. D.

The title "The Acts of the Apostles" found in the Authorized version is misleading, if by apostles is meant the twelve apostles. Luke practically ignores all the original body except Peter. He names them in 1. 13, but that is nearly all.

Now that is surprising, for they were men who must have done things. Simon Zelotes, for instance, we have not a single flash of his burning personality. Not one word about Matthew, who started his Christian career by making a great feast, and was no doubt doing things all the time. Nor of Thomas, who though he had once had such courage as to say, "Let us go with him that we may die with him," is passed by in silence.

Certainly Luke will tell something of the leading four. Andrew went after his brother and brought him to Christ, and surely he kept on bringing men to Christ as long as he lived: why does not Luke tell us of his further deeds? And James, the son of thunder, and of lightning too,—for you do not have thunder without lightning,—how full of fire he was, how audacious! Herod noticed his activity, and took him and killed him with the sword (12. 2). He must have been preaching wonderful sermons and doing wonderful deeds. Yet Luke dismisses him in seven words in the Greek,—only a single sentence given to this son of thunder! Oh the surprises when we study the Bible! Why did not Luke give James at least a paragraph?

The surprise deepens when we think of John, the beloved disciple who leaned his head on Jesus' bosom. Three times he flits before our eyes, but we do not hear a word of his, he is merged in Peter.

The acts of Peter alone of the twelve are recorded, and so the title of the book is misleading. Hence I prefer the title given in the Sinaitic manuscript, just "Acts." That is what the book ought to be called, the book of acts, deeds, accomplishments, things done, by those men who in the Greek language were called "apostles," and in Latin "missionaries," and in English "sent ones."

Of the hundred and twenty in the church at the beginning (1. 15) only a few are mentioned by name. There were the original eleven, and the four brothers of Jesus whose names are given elsewhere, and the two candidates for the office vacated by Judas Iscariot,—that makes seventeen. As to the others all is conjecture. I conjecture that the seven of 6. 5 were also there, and probably the seventy of the Gospel story. Beyond those we have no information except that Luke says women were there (1. 14). He names but one,—Mary the mother of Jesus. Now add up all the men, and subtract the total from one hundred and twenty, and it leaves 26 others. Possibly all these 26 were women. Luke, remember, is the one man among the Gospel writers who gives prominence to women.

Apostolic Traits.

I shall call attention to but five of the many traits we find exhibited by the men and women who founded the church.

First, devotion to Jesus Christ.

The leading characters of the book all have their faces turned toward Jesus Christ. Listen to them, and they always speak of him.

Read Peter's great sermon on the day of Pentecost. Its subject is Jesus. He does not hesitate to tell the people what he thinks of Jesus. When at length they ask what they must do he tells them to be baptized into the name of Jesus.

A few days later he tells the supreme court what they have been guilty of doing to Jesus. Fancy a fisherman talking to the supreme court of the nation like that!

The same is true of Paul, as for instance at Athens, where he told those philosophers in the intellectual center of the world that God would judge the world by Jesus.

The church was founded by men and women who had a phenomenal devotion to Jesus Christ.

Secondly, courage.

This flows out of the foregoing. Devotion always gives courage. It was this that

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* Delivered at the Northfield Women's Foreign Missionary Summer School, July 1921.

enabled Peter to stand before the Sanhedrin and say, "We cannot but speak the things we have seen and heard." "Boldness" is the word used in 4. 13. It was a quality they had noticed in Jesus. Jesus was not a college graduate, he never quoted others as his authority, he was never afraid of anyone. He said, "I say unto you," even though some one else had previously said otherwise. The members of the supreme court saw in Peter and John the same type of courage that had made Jesus himself notorious.

Think of Paul standing in Damascus preaching Jesus as Messiah a few days after he had reached that city! We do not like to acknowledge our mistakes, but Paul showed the courage of his new convictions without delay. Again and again in the story we see his courage. It was one of the outstanding marks of the apostolic band in the first century, and in every century.

Next, brotherliness.

Turn to 2. 42, and 2. 46, and pick out other passages. There were no church buildings then, so they met in the homes. This brought them together, and gave a domestic atmosphere to their gatherings. They felt that they belonged to one another.

What a tender scene in the 20th chapter, where Paul takes leave of the church members at Miletus! They cried over him, and kissed him. In city after city on his way to Jerusalem they came out to meet him because they loved him. In Italy even men who were strangers to him walked over 40 miles to meet him and give him their brotherly sympathy. Great affection for each other was a trait of early Christianity.

Fourthly, sympathy.

They had sensitive hearts, they were kind to the poor, they were eager to communicate the message that had blessed themselves.

Barnabas is perhaps the most sympathetic of all the men mentioned in the book. He was the son of consolation, so majestic in appearance that he was mistaken once for Jupiter. His heart was big and warm. He was able to speak a word of consolation. When the Christians were cool toward Paul after his conversion Barnabas stood by him and introduced him into the Christian circle. When you fall in love with the actors in this drama, be sure to fall in love with Barnabas. His heart was so big he could not condemn Mark. "Let's overlook his mistake," he said to Paul, "let's forget it and give him another chance."

Lastly, generosity.

One sentence that fell from the lips of Jesus that is not recorded in the Gospels is preserved for us by Paul: "It is more blessed to give than to receive." That quality was stamped upon the hearts of those early Christians. Turn to 2. 44, 4. 32, 9. 36, 11. 29, and similar passages. What a grand record there is in the last verse! "Every man" contributed to the famine relief fund. "According to his ability"—a fine principle of giving! They "determined," they thought it over and made up their mind. Best of all, "which also they did"! So many of us are generous in our minds! It is easy to resolve to make big contributions, which often dwindle to small proportions when the time to give has come. Not so with those early Christians. They did what they made up their minds to do. They were generous in feeling and also in deed.

Methods Employed.

What methods did these men employ?

Personality was the chief force which accounts for their success, but this is not all. They chose right methods. They worked in the right way.

(1) They all threw themselves into the work.

A celestial radiance sat upon each one. Joel's prophecy that God's Spirit would fall upon all was fulfilled. Peter and the one hundred and nineteen others were all filled with the divine fire. The apostolic church progressed because everybody helped. Every Christian was an active one.

(2) They all used their tongue.

It is not necessary for us all to be preachers, that is, to stand in a pulpit. We can be users of the tongue in other ways.

You will notice that the women took an important part in church work. Philip had four daughters, and all were speakers. Priscilla was a speaker of a different sort. Priscilla instructed Apollos, the man with the golden mouth. Lydia was Paul's first convert in Europe. She used her tongue as hostess to Paul and the other missionaries while they stayed in Philippi. Dorcas was expert with the needle, and no doubt

also with her tongue. All the people loved her not only because of what she did with her needle, but because of her gracious and kindly speech.

What would happen if all the church members now dumb would speak?

(3) They seized every opportunity.

When Philip saw a man reading he drew near to him. The conversation ended in the man's conversion.

Paul in his defence before Agrippa said: "I wish you were like me, all except this chain." He did not neglect the opportunity to speak of Jesus even though before a king.

In 16. 6, 7 the missionaries desired to go into the province of Asia, "but the Spirit forbade them." We would say in English, "Something turned up to prevent them," but they did not sit down and cry over that. They were disappointed, but they did not mope or sulk. They went on to Bithynia. But Bithynia also was closed to them, and they went on. From Troas they passed into Europe. God denied them a province because he wanted to give them a continent.

If you can't work in one city, go on to the next. Keep on going until you find an open door, and then go in.

(4) They consolidated their work.

Paul and his companions went back over the same ground and organized the work which they had started. We must not only give the good news, but also organize the work for permanence. The missionaries went back and gave their converts instruction, and they also encouraged them.

We all need a lot of encouragement. Especially do young Christians need encouragement, they need leadership, they must be organized.

Whitefield was a greater preacher than John Wesley, but the former was not an organizer. Wesley organized his converts into classes, and out of his organization has come one of the mightiest of all the churches of our modern world.

(5) They established strategic centers from which to work.

Paul did not waste time in out-of-the-way places. He established the gospel in Philippi, and in Corinth, and in Ephesus, and then was eager to go to Rome. Rome was the political center of the world, and he wanted to use the world's capital as a trumpet through which to blow the Christian message into the ears of all the world.

(To be continued.)

OBEDIENCE.*

Mrs. Helen Barrett Montgomery.

I wish to read several passages from the Bible, all centering on the thought of obedience.

John 3. 36, "He who believes in the Son has eternal life, but he who disobeys the Son shall not see life. God's anger broods over him" (Moffatt).

John 7. 17, "Any one who chooses to do his will, will understand whether my teaching comes from God or whether I am talking on my own authority."

Matthew 7. 21-27, "It is not every one who says to me, Lord, Lord, who will get into the realm of heaven. . . . . Now every one who listens to these words of mine and acts upon them will be like a sensible man who built his house upon a rock. . . . . And every one who listens to these words of mine and does not act upon them will be like a stupid man who built his house on sand."

Hebrews 5. 8-10, "Thus, son though he was, he learned by all that he suffered how to obey, and by being thus perfected he became the source of eternal salvation for all who obey him."

Obedience is the taproot of Bible ethics; it is the organ of the spiritual life. One thing that differentiates the Bible from other religious books is its insistence that obedience, not ritual, is the secret of pleasing God. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." "To what purpose is the multitude of your sacrifices unto me? Bring me no more vain oblations! Your new moons and your appointed feasts my soul hateth. I am weary to bear them. Wash you, make you clean; cease to do evil; learn to do

* Delivered at the Northfield Summer School for Women's Foreign Missionary Societies, July 1921.

well; seek justice, relieve the oppressed; judge the fatherless; plead for the widow! Come now and let us reason together; though your sins be as scarlet, they shall be white as snow!" "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

When we turn from the Old to the New Testament we find our Lord saying, "My meat and my drink is to do the will of him that sent me, and to accomplish his work," pointing out as his sisters and brothers and mother those who do the will of God, and yielding up his life in perfect obedience. It is the glory of the Christian Scriptures that consistently they extol obedience as the final outcome, as it is the first beginning of the spiritual life.

As Henry Drummond pointed out, obedience is the food of life,—"My meat and my drink is to do the will" of God; the satisfaction of life,—"I delight to do thy will, O God!"; the object of life,—"I come to do the will of him that sent me." All lesser objects break down. They are too small for the whole of life. Even saving souls may come to a time when there are no more souls to save, but "he that doeth the will of God abideth for ever." There never can come a time when we outgrow this as an object in life. It is big enough, strong enough and difficult enough for all of us.

Note that obedience is the path from uncertainty to certainty. The beginning is not, Know and then do, but, Do and you shall KNOW. He who chooses to do the will shall know.

Jesus did not require knowledge of his disciples. Those first disciples knew far less about his person or his deity than we do. He summoned them to follow him, and they obeyed. As they went on they were enlightened.

One of the most brilliant students in a certain college was fortified against all ordinary methods of approach. She was apparently shut in to unbelief. A teacher of philosophy helped her out.

"Do something each day," she said, "that you think Jesus would approve. Do it because he asks it. Do not wait to find out about anything. That is the way the earliest disciples learned,—they followed him."

"Can I do it when I do not believe?" asked the girl.

"Come and see!" said her teacher.

That was years ago. Today that girl is an honored, useful Christian leader.

Obedience is also the path from weakness to power. By obeying the will that we know now, we are strengthened to do the will that is to be revealed to us. Disobedience, on the other hand, always means weakness and spiritual sterility.

Many are puzzled to know why they do not make greater progress in the Christian life. The cause may be found where they have met the clearly revealed will of God and said "No." Not one inch of spiritual progress can be made until that stone is rolled away.

A church member absents herself from the communion table for twenty years. There was a sister member whom she could not forgive, and she felt that she could not come to the same communion table. All the time there faced her the plain command of Jesus to forgive as she hoped for forgiveness. When at last she gave and sought forgiveness, her spiritual life leaped forward. For twenty years she had remained weak and powerless because of disobedience.

All the prayers, church-going, reading the Bible, active service, giving of money, or even of life itself, will not avail to bring spiritual power while the rock of disobedience is in the road. There may be those here who are conscious of a sense of unreality in prayer, a waning belief in the church and the Bible. Let them search honestly in the deep places of their soul to see whether there be a hidden root of disobedience that is causing the whole trouble; some unwillingness to yield to the claim of Christ, some refusal to carry out the plainly expressed will of God.

THREE POINTS TO EMPHASIZE.

There are three points that I wish to emphasize about obedience.

First, obedience should not be confused with dumb resignation.

Obedience is active coöperation, not passive submission. We should not say, as did the old lady, "Has it come to this? Well, I suppose the Lord's will must be done!" Instead we ought to seek for the will of God earnestly, and fear only to miss

it. Oh, if we should miss the will of God for us!

Before Jesus came men thought that the will of God was unkind. Jesus taught that it was loving and gracious toward mankind. "It is not the will of your heavenly Father that one of these little ones should perish."

Sometimes we do not understand the will of God: it seems harsh and cruel. A little child is laid upon the operating table. We watch with shrinking as the surgeon cuts here and cuts there on the poor twisted legs. Later, when the surgeon has finished and the child is running about on two straight, strong legs, we know what was the purpose of the surgeon. Just like that is the will of God. "What thou knowest not now thou shalt know hereafter," said Jesus. The things that seem hardest to bear will one day be seen to have been dictated by the truest love.

Second, the will of God is to be discovered. It does not come to us in its totality, but is discovered as we advance.

Obedience is the pioneer of our faith. Jesus has broken the trail. He is the first great pioneer unto the will of God. As we obey we follow him across the ranges to those great undiscovered stretches of the will of God. We should do the next thing that is perfectly plain to us; take the next step, then wait for further directions. We are not promised guidance for the whole way, but guidance for the next step. The Word is given as a sort of foot-lantern. Let us say, "I want to do God's will today; for tomorrow and its needs I do not pray." There is seldom any doubt as to the immediate duty. We do have guidance for the present. Then take that one clear step, and light shall break upon the path as you advance.

My third and last point is this: doing the will of God leads us into knowing. "He that is willing to do the will of God shall know," said Jesus.

I may be speaking to many who are troubled with doubts. Is the Bible inspired? Did Jesus really rise from the dead? Is he the saviour of the world? The only way to be sure is to begin to obey. "Come and see" is the invitation of the gospel. Each one is free to make a bit of the kingdom of God on that spot where she stands. No laws prevent your trying out of the gospel. Try it, and in its outworking you shall grow into faith! Like unbelieving Thomas, when Jesus really comes you will say, "My Lord and my God!"

There are certain things that I have come to know definitely, certainly, unmistakably: that God answers prayer; that Christ saves; that there is a fountain filled with blood!

This last truth reminds me of an illustration used by Dr. McDowell here in the Girls' Conference, when speaking of the atonement. At the close of one of his sermons a lady came up to him and said:

"You don't really believe in that old stuff, do you? You can't say, 'There is a fountain filled with blood,' can you?"

"What will you fill it with?" asked Dr. McDowell. "With education? There are many young men in the universities who have education and no peace, education and no character. With culture? The most cultured state that ever existed, Greece, fell through her own rottenness. With art? Great art did not make the Renaissance morally pure. What will you fill it with?"

"I don't know," said the lady slowly.

"But the world needs cleansing," said Dr. McDowell, "and I am willing to sing that old song, for experience has taught us that at the cross of Christ there is peace and pardon and forgiveness and a new life."

As you do the will of God your failures will drive you to the cross of Christ. In the words of Daniel Bliss, in the article in the "Atlantic" published only a few weeks before his death:

Does Christ save you from your sin? Call him Saviour!

Does he free you from the slavery of your passions? Call him Redeemer!

Does he teach you as no one else has taught you? Call him Teacher!

Does he mold and master your life? Call him Master!

Does he shine upon the pathway that is dark to you? Call him Guide!

Does he reveal God to you? Call him the Son of God!

Does he reveal man? Call him the Son of man!

Or in following him are your lips silent in your incapacity to define him and his influence upon you? Call him by no name, BUT FOLLOW HIM!

THE MYSTICAL ELEMENT IN PREACHING.*

Rev. Harris E. Kirk, D. D.

I discussed with you yesterday the idea that preaching is the expression of the Protestant spirit. I endeavored at the close of my address to indicate how a return to this fundamental emphasis on preaching would safeguard the church from the danger of losing its thoughtful men, and that the most immediate task before us just now was to recapture the intelligence of our age, and bring it back to Christ and the church. The surest way to bring intelligence back to a serious consideration of religion is to give religious convictions their proper place in the pulpit. And if we do not lack convictions, it is still possible that we do lack the courage of our convictions. Even where our preaching is thoughtful it may fail to impress people because it is not passionate; for our purpose as preachers is not simply to set men thinking about God, but to inspire them to love and worship God. Our churches are not schools or lecture halls, but sanctuaries. Thoughtfulness in the preacher may command intelligence in the people, but only passionate and fervid piety can inspire them to worship and adoration.

This warm and glowing piety is the mystical element in religion, and it is this supreme quality that gives to preaching the power of appeal. Hence I wish this morning to speak of the mystical element in preaching.

The need for the mystical quality in worship is apparent when we consider the commonplace character of our Protestant forms of service. Upon examination we find at least four phases of disconnected influence there.

(1) The secular phase: discussion of subjects of commonplace value from the point of view of popular interest.

(2) The pietistic phase: religious platitudes which thinly disguise the shallowness of the preacher's mind.

(3) The severely intellectual phase: cold and formal, which leaves vast regions of the spirit unexercised and unsatisfied.

(4) The liturgical phase: wherein the arts of the actor are used to stimulate adoration and religious awe.

All these are important elements of worship, yet being disconnected they fail to produce the proper effect. Popular interest, devotion, thoughtfulness, and religious attitudes need to be fused together and coördinated in the life of the worshiper. The fire which fuses these several elements is mystical fervor. Let us see how this comes about.

A Fundamental Principle.

What a man thinks or consciously expresses at a given moment is not the register of his total interest in religion.

This principle is sustained by certain mental mechanisms that are now very well understood by the psychology of religion.

(1) Man's mental life is broader than his conscious life, which leads to a division of the mental life into conscious and subconscious activities.

(2) The sub-conscious activities of the mind are rarely fully represented by or expressed in terms of conscious reason. In other words, man's life is only partially under the control of reason. We are guided and governed by a number of other influences, impulses, motions of the spirit, and desires, which have frequently very little definite meaning to us. Hence, preaching that is strictly confined to reasoning processes, which never appeals to any interest except that which lies at a given moment in the stream of consciousness, rarely if ever arouses and calls forth the deep capacities of the sub-conscious life; and yet it is from the motions and suggestions of this sub-conscious region that much of our religious interest is stimulated.

That is why the great mass of people in all ages have been more powerfully moved by ritual performances than by reasoning processes. They do not approach God through calm and deliberate reflections, but through the motions and suggestions of the spirit, operating for the most part from the deep within themselves, stimulated by religious symbolism, and expressed in physi-

* Second in a series delivered at the Northfield General Conference, August 1921.

cal actions and attitudes. This has always been a difficult thing for the thoughtful man to accept, because he is obsessed by the delusion that that only is of value in worship or in religious practice that proceeds from conscious reason. This is why the severely intellectual Protestant is suspicious of all forms of mysticism. He does not like to believe in what he cannot reason about, and yet we all know that the immediate point of conscious life which occupies our minds at a given moment represents but a very small fraction of our total experience. Take a cross section of this life at any moment, and you will find a small luminous center, surrounded by a great and cloudy fringe of mystery, a nebulous region of unexplored and uncharted experience. It is this dark field that instinctive feeling and spiritual aspiration illuminate, and from occasional glimpses of its remote reaches into eternity have come some of our profoundest spiritual experiences.

Listen to the apostle John. "Behold what manner of love the Father hath bestowed upon us,"—that is the luminous spot at the center of our religious consciousness; and then, "It doth not yet appear what we shall be,"—here is the reach of the soul into eternity; "But we know that when he shall appear we shall be like him, for we shall see him as he is,"—that is aspiration, vivid expectancy, living hope.

This was the meaning of Browning:

A man's reach should exceed his grasp;
Else what's a heaven for?

Who of us can grasp the fulness of the spiritual life within our reason, or hold even for one splendid instant the glory of religious aspiration in the conscious experience? Our grasp is our reasonable conviction of the truth of religion, our reach is the scope of our mystical aspiration. That is why the mystical element is fundamental to preaching.

Another Fundamental Principle.

Another fundamental principle is to recognize the fact that the reaction of the conscious upon the semi-conscious elements in religious experience is really the way we grow into divine knowledge.

The intelligence is drawn to work upon religious truth by the necessity to explore and understand what is implied in religious experience. It seeks to illuminate the mysterious region which is felt to surround on all sides the conscious life. That is why mystical processes require the scrutiny and control of clear-cut convictions. But on the other hand it is obvious that if man simply contents himself with turning over the present conscious content of his experience, he will never know the wider implications of that experience, nor grow in spiritual knowledge. Our thinking must serve the mystical needs of the soul, or we shall never come into permanent and satisfying communion with God. The intellectual and mystical must go together. When separated they destroy one another. Mysticism without thought becomes eccentricity; thought without mysticism is cold, formal, lifeless. The mystical goes over the top and takes advanced trenches in the No Man's Land of the soul, while the intellect follows after and consolidates them.

We may roughly define the mystical sense as the feeling of eternity in time. I say feeling rather than thought, because it is at once something less definite than thought, and at the same time deeper than thought.

Paul hints at it in his phrases, "While we look not upon the things which are seen, but upon the things that are unseen; for the seen is temporal, while the unseen is eternal." We all know the reality of this contrast, although we should be hard put to it if called upon to define it, or express it in thought.

This was well recognized among the ancients: Heraclitus and his logos doctrine, a voice acting as an intelligent steersman; the dæmon of Socrates; the prevailing mystical note in the Psalms, as "Open thou mine eyes that I may behold wondrous things out of thy law"; "My feet shall be swift to run the way of thy commandments when thou dost enlarge (set at liberty) my heart"; Paul's great phrase, "God is my witness, whom I serve with my spirit in the gospel of his Son." The soul must have its symbols, visible and audible appeals to unseen realities. Plato's sound doctrine was: all visible things are symbols of invisible realities. The unseen world is

the real world after all. The perception of this, the feeling of this reality, is the mystical sense.

John Oman has recently said that faith is the discernment of God's mind. Faith is awareness of the reality of God, of the primacy of the invisible aspects of this life; and all preaching that is really effective must make vivid and passionate contacts between the two elements of human experience, the world without and the world within. Hence, if we are fully to use the intelligence of men in the service of God, we must not only recapture it and bring it back to Christ, but lay men through their intelligence under the spell of the grace and love of Christ. We must enlist that deep, dangerous, but essential endowment of sensibility in the service of our spiritual obligations. For after all it is this awareness of God which gives the mind a taste for the things to be thought about. Man will not possess or use truth until he desires it; and he will not desire it until his spirit is set to brooding upon the unseen but intimately near elements of the eternal which surround at all seasons his earthly existence.

David hints at this in the 24th Psalm. In speaking of the kingdom of God he says: "He hath founded it upon the seas, and established it upon the floods." That is, our life floats upon a sea of mystery; and to become aware of this is to have a deep and abiding peace. Our preaching must bring the whole of man's nature into communion with the whole of God's nature. The deep in us must call unto the deep in God's life, and at all times suggest the vast and as yet unexplored remainders of our present experience.

The presence of the mystical element in preaching is as essential, then, as the intellectual element, and the source of this must be the spiritual life of the minister. No calling in this world is so dependent upon character as ours. For while a man may be an expert in mechanical work without involving his character, in such a calling as ours, dealing as we do with the moral and spiritual leadership of people, character is the first consideration. This means not simply that we shall be good men, but men growing in goodness, in clarity of vision, in purity of experience. For our light is a transmitted light. The light comes from God, the pure spiritual essence, and only through clean souls can the light come uncontaminated. We, above all others, must feel the reality of God, the tremendous immediacy of the eternal.

Emerson once said that character was God seen through the medium of an individual nature. Nothing could be more true of the minister.

How we shall sustain our private life with God is a very personal and intimate matter. Prof. Hocking has recently remarked that a man's religion is the most hidden part of him, and I would not presume to suggest any definite rules or regulations for the cultivation of spiritual life. But I may without impropriety point out two general lines along which I believe we shall recover the mystical element which we find so difficult to sustain in our ordinary intercourse with God. These suggestions have to do simply with the recovery and proper use of the power of prayer, and a growing appreciation of the ministry of the Holy Spirit in the preacher's life.

The Use of Prayer.

(1) We must constantly develop our experience in the use of prayer.

I am afraid that the popular notion of prayer is hardly in accord with the teaching of Christ. With most of us prayer is the last resort of man, with Christ it was the first resort. He laid down three fundamental principles about prayer which have been of immense help to me in recent years.

a. Christ taught that prayer is as natural and necessary to man as breathing. Men ought, he said, always to pray. We live in a Father's world, and have the right at all times to call upon him to aid us. "Ask and ye shall receive,"—how common this is, and yet how essential to sustentation of spiritual life! So that we may take it for granted that if prayer does not occupy a permanent place in our experience we simply cannot live with God as our souls require.

b. Christ taught that while prayer is natural and necessary, we ought always to be prepared for delay in the answer.

This is the point of the parable of the unjust judge: men ought always to pray, but prayer may for a season be unanswered. The wisdom of this is that we live in our

Father's world, but it is not a little child's world. If a child asks for bread, it is easy to grant it, but if it asks for education or character, delay is essential, and with it struggle and opposition.

c. Christ taught that our besetting danger is discouragement.

Since delay tempts one to doubt God's goodness or purpose, men are apt to become discouraged and to faint, to quit. Hence Christ said, "Men ought always to pray, and not to faint."

The essence of prayer is reinforcement of right desire. Hence it is the chief agency in enlarging and increasing the energies of life; it is always the measure of personal vitality. What pure air is to a vigorous body, so is prayer to a vigorous spirit.

This is supremely necessary for the minister, whose usefulness turns upon unbroken communion with God and ability to stand alone among the people. His constant temptation is discouragement and faintheartedness; and sometimes this is disguised behind a certain assumption of dependence upon God, as if the Lord will provide. Moses at the Red Sea said, "Stand still, and see the glory of God"; but God said, "Why callest thou unto me? Speak unto the children of Israel that they go forward." The formula of Nehemiah was, "Now, O Lord, strengthen my hands!"

Prayer, then, for us is reinforcement of right desire, the surest means of increasing the energies of life; and it is spiritual power that fills the message of the gospel with mystical appeal. "Did not our hearts burn within us as he talked with us by the way?" is often repeated in contact with a prayerful spirit. Prayer is most intense communion with God, and such is bound to communicate persuasive power to preaching.

The Ministry of the Holy Spirit.

(2) We must recover faith in the ministry of the Holy Spirit.

Christ made a promise to the apostles that the Holy Spirit would make their preaching effective, and the precise elements of this promise are in essential harmony with the primary demands man makes upon religion; they suggest the precise things that men look for in religion when they honestly seek God. What are these things?

a. A definite personality whom they can trust, love and follow; who is human in essentials, yet rises above humanness by sheer force of spiritual character.

b. Contact with a genuine character making goodness, which, while sympathetic toward human weakness, yet makes goodness believable, desirable, accessible, and capable of being experienced by the sinful and undeserving.

c. Assurance that no matter how discouraging the outward aspect of life may be, the way is open for the cultivation and final triumph of good over evil.

Grant these things in the appeal of preaching, and the sense of the eternal in man will move the spirit toward faith, and love, and worship.

This is precisely what our Lord promised us to make our preaching effective upon the world. The ministry of the Holy Spirit should accomplish three things in the minds of men:

(1) Convince the world of sin, essentially the sin of unbelief in Jesus. This is the important aspect of preaching. I wish to say that our supreme business as preachers is to teach men to believe in Jesus Christ, and not simply to reinforce their native belief in God. The blemish of the modern church is the common acceptance of God with mental and spiritual shyness of Jesus. It is necessary to press home on people this truth, that belief in God is not necessarily belief in Jesus. Belief in God is instinctive, easy, and does not necessarily involve a man in a change of life; belief in Jesus is acquired, not instinctive, never easy, and must, if it be real, issue in a changed life. It is the halting, hesitating, apologetic way in which many preachers speak of Jesus today that makes men indifferent to the gospel or the claims of church. The world is weary of pretty talkers, and demands the advocate, and in a certain sense the dogmatist.

(2) Convince the world of righteousness; not mere justness, but what the Bible calls holiness, as something accessible to imperfect and stumbling men, the encouragement of character growth.

(3) Convince the world of judgment, because the prince of this world is judged. The deep pessimism that resides is mere knowledge without faith; for history shows

that without faith in God hope declines as knowledge increases. What is wanted is faith in the ultimate triumph of the good over the evil. Hence, the gospel is the source of faith in a personality, of progressive deliverance from sin into holiness, and of the final triumph of the good.

These deep persuasions are established in preaching when the Spirit of God blesses it. They must come into it through the preacher's devotional life. How the world will think about these matters will depend upon the kind of preaching in the churches. To such a Christ it must return quickly if it is to be saved from itself; and the preacher who leads the way will be entitled to call himself an ambassador of God.

> Through such ministers alone
> God shows sufficient of his light
> For those in the dark to rise by.

JOHN THE BAPTIST.*

Rev. W. J. Erdman, D. D.

"There came a man, sent from God, whose name was John."

John means "favor" or "grace." "That which is first in intent is last in execution" is an old philosophic saying. "The grace of God" was the name of John.

What was this man? A voice. And what was his mission? To introduce the eternal Word, and pass away. So I will call your attention for a moment to this prophet,—the greatest of prophets, the Lord Jesus himself said,—and his testimony on very important doctrines ought to settle the question of the veracity and trustworthiness of those doctrines.

Where did this man go? Into the wilderness. What was he doing there? First of all, he was to find himself; secondly, he was to find his mission; and thirdly, he was to go forth in the spirit and power of an Elijah.

In the desert John went down to the lowest depths of living. His food was locusts and wild honey. Nothing of civilization, nothing of man, nothing of human culture! He went down to the solid granite of life.

What did John do while he was there? He had the memory of what Gabriel told his father, the memory of what Gabriel told the Virgin Mary, cousin of his mother, the memory of what Mary herself in her wonderful canticle said, and the memory of the thanksgiving of his father Zacharias when his tongue was loosed. All these wonderful Scriptures, as they are to us, were songs in those households of the hill country of Judea. John brooded over them. And what was John to find in them concerning himself? That he was to be but a forerunner of the Messiah, that he was to introduce the Son of God.

What were the temptations of John? To take the place of Christ. All the people wondered, mused in their hearts, whether he was not the Christ. Such a strong, colossal man as John the Baptist must have been tempted with the ambition of coming forth to Israel professing to be their Messiah. And so when the delegation of Pharisees and rulers came to him one day and asked him:

"Who art thou? Art thou the Christ?"

"No."

"Art thou the prophet foretold by Moses?" (who is none other than the Lord himself).

"No."

"Who art thou?"

"I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

What other revelation came to John besides that of himself and his mission? What man is. Not the man that is exalted today in our schools and seminaries of learning, not the man who is going to bring in the kingdom and the wonderful era that has been foretold in the Scriptures,—not that man; oh no! What did John say of man? "All flesh is grass; all the glory of man as the flower of grass. The grass withereth, the flower fadeth; the Spirit of the Lord bloweth upon it." That is man,

* Delivered at the Northfield General Conference, August 1921. Condensed.

flesh reduced to the lowest terms, man humble and ending in himself, withered before the Word and Spirit of the almighty God. How shall man ever become what God intended he should be? By having that man become one with the Lord Jesus in his death and in his resurrection. All flesh is grass.

What did this man think of Israel? A nation with its back turned toward God, a nation full of sins, a nation eaten through and through with Phariseeism and Sadduceeism and Herodianism.

Then what did John say to the people? "Repent ye! Confess your sins! Wrath is coming!" But he did not end there. As I said at the beginning, the name John means grace, favor. "Confess your sins, be forgiven, be baptized in confession of your sins; for there is One coming greater then I, whose shoe's latchet I am not worthy to unloose. He is coming. He will cleanse the threshing floor of its chaff. He will garner the wheat into the granary, and the chaff he will burn with unquenchable fire."

There came the Pharisee crowd, exclusive, religious, and asked him questions. Then came the Sadducees, aristocratic, sensual, who believed not in spirit or resurrection, as some Sadducees today. When they asked him questions he asked them, "Who hath warned you to flee from the wrath to come, ye brood of serpents?" Isn't that terrific language? But that was toward men and women like ourselves. "Brood of serpents": there isn't much left then of man, you see, in the testimony of John the Baptist. All flesh is humbled; all dignity disappears. God alone, in the person of Jesus Christ, stands before us.

Full of the desert experience, of the searchings of fiery law, of this knowledge of a coming One greater than himself, John comes out of the wilderness, stands by the fords of the Jordan in the hill country, meets the crowds of pilgrims going to and fro from the Holy City, turns them toward God, and above all tells them to believe in him who is to come.

Then there came one day the Lord Jesus Christ himself to be baptized of John in the Jordan, taking the place of sinners, consecrating himself to his great service; and the heavens opened, and there descended in the form of a dove the Holy Spirit, and rested upon him. Then a voice came, "This is my beloved Son, in whom I am well pleased."

The last name in the Old Testament concerning the coming Saviour was the word "Lord." First the messenger comes, that is, John; then the Lord comes suddenly to his temple. Now to the English eye that word "LORD" in the Old Testament in capital letters stands for Jehovah, but the word "Lord" with only one capital letter, "L," stands not for Jehovah, but for another name, "Adon." "Jehovah said unto my Adon, Sit thou at my right hand until I make thine enemies the footstool of thy feet" (Psalm 110. 1). The Adon, the Lord, is seen, under whose feet all things are to be placed. This was the one for whom John was looking. This word "Lord" comes into the New Testament, and is the word "Lord" in the name of our Saviour, the Lord Jesus Christ. Not Jehovah Jesus Christ, but the Lord Jesus Christ.

You remember one day our Lord asked the Pharisees, "Who is to be the ruler of Israel? Who is to sit on David's throne?" And they answered. Jesus said, "How can he be at the same time David's lord and David's son?" From that time forth no man durst ask him any more questions. Why? Because if they had been willing to confess the truth they would have said that David's son had become man, and as man was to sit upon David's throne.

Now then, this man sent from God finally left the wilderness, as I have said, and took his position by the fords of the Jordan, the uplands of Judea. All Jerusalem came out, and the surrounding country, and were baptized of him in the Jordan, confessing their sins. A wonderful revival, a wonderful change in that nation for a while!

Then what followed? John sees that his work is done. He has introduced the Messiah. And now, to go back to my first statement, that the name of John signifies the favor or the grace of God, what came to pass? Later, when one day John saw Jesus walking along the banks of the Jordan, he said, "Behold the Lamb of God, which taketh away the sin of the world." There is grace.

John, therefore, beginning with the con-

viction of sin and the utter nothingness of the flesh, beginning with what man is by nature and unworthy of the least favor of God, beginning with that marvelous acknowledgment that he was but a voice, now retires from Judea and goes northward into the domains of Herod Antipas. His voice is heard in the royal palace itself. He rebukes that king for his sinfulness, and that king shuts him up in prison. John knew when he started away from Judea that he must become a nothing, that he must decrease but the Lord Jesus must increase. He knew that he was but a voice to introduce the eternal Word and be gone.

In that prison there took place that which would be unavoidable in any man, in the strongest man, a temptation concerning himself. "Is all this that I have gone through a mere dream? Why did God shut me up here in this prison? Why am I treated like this? Is all the past a mere vision of my mind? Who am I? Yes, John in prison!" Then he sends two of his disciples to ask the question of Jesus, "Art thou he that should come, or do we look for another?"

Word comes back to him from Jesus, and John is satisfied. But for all that he is in prison, and the solitude of that prison made by man is more terrific to him than the solitude of the desert made by God. Then he is put to death. It looks very strange,—does it not?—that God should dispose of so great a man, so great a prophet and servant, in that manner? It looks so, but it is not so. Doubts will rise in the heart as to whether God has forgotten his promises to men, but no matter for that. That great voice dies out in the silence of the dungeon by the Dead Sea. The life of the greatest man in the Roman world seems to count as nothing weighed in the balance with the lewd dance of a heathen girl.

But it was not in vain. When Paul recited in his sermon at Antioch in Pisidia the mission of John, he said, "When John was fulfilling his course he said thus and so."

"Fulfilling his course"! Why, John worked only six months! Then a man can do the work of God in six months; a man can fulfil his mission in half a year! And more than one missionary has gone forth into foreign lands to die, as men say, before he began his work. No; God knew what his work was to be during that brief period of his life. God had sent him, God saw to him, and God said of him what Paul said of John the Baptist, "When John was fulfilling his course." So there is no need of being in the least discouraged even if our work does not seem to amount to anything at present. John shows how in a brief time God can work wonders through us.

Here then the question comes up, What is a voice? A voice introduces the Word, and is gone. A voice without a word passes away into empty nothingness. A voice freighted with the living Word perpetuates itself in that Word. The voice is human; the Word is divine. The voice is of the earth; the Word is from heaven. The Word is when the voice was not.

In conclusion then, Was John a man sent from God? Was John testifying in the Spirit of God? Did John when the New Testament was not yet written find in the Old Testament all the wonderful doctrines of our holy faith?

You do not need to go further than the testimony of John the Baptist to find the fundamental doctrines of our faith. The rest is only confirmatory. John, the forerunner, saw it all.

There is the deity of Christ. There is the triune God at the baptism of Jesus. There is the weakness and depravity of man. The doctrine of vicarious sacrifice, of atonement for sin, you find in the testimony of John when he pointed to Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world." John was the son of a priest. John knew what the significance was of the dead lamb in the Old Testament ritual.

Shall you go back on the testimony of such a colossal man, and take up the teaching of puny men of today, whose voices have nothing to communicate to you? Their voices may be very pleasant, but you go out of the church, and all is over; everything is gone, there is nothing permanent.

My friends, we must go back to John the Baptist, and through his eyes read the Old Testament.

Miss Jackson and some social service workers of Madras Women's Christian College starting off to visit a village.

LIGHTING THE CHRISTMAS CANDLES FOR THE WOMEN OF ASIA.*

OUTLINE OF THE PAGEANT.

The stage is set with a lighted Christmas tree and a table covered with Christmas packages, which include all kinds of expensive useless articles which are commonly given at Christmas, and which few people care for.

THE SPIRIT OF CHRISTMAS looks at them with pleasure at first, then with a somewhat troubled air, taking up one after another,—expensive silver, pictures, lamps, bric-a-brac, large boxes of candy and bottles of perfume. She picks up a little doll, or simple toy, or picture book, with a smile, as she thinks of the children. The room is lighted with many candles.

THE CHRISTMAS SPIRIT (looking over the gifts, speaks as follows):

And so the lights are bright, and all is done.
What's here? Cigars! And bric-a-brac of course,
A silver service,—and a Jumping Jack!
Lamp, candy, flowers, a jewel case, a shawl,
Pearl fan, tiara,—ah, at last, a doll!

So easily does Christmas come and go
That I no longer any duties know.
Where has it gone, that word that used to stand
For Christmas Spirit throughout every land?

Ah, yes, I know; 'twas SACRIFICE! That word
Is now forgotten. Festivals and fun
Are now supreme, and shopping,—that is it!—
Not sacrifice but SHOPPING seems to fit.

Ah, well, 'tis easy to light candles, so
My work is quickly over for this year.
And yet it seems as though I had forgot
Something—somewhere—that I was meant to do.

It matters not,—yet sure there was a time—

No, nothing is forgotten! All is right.
The candles of the world shall shine tonight.
Throughout this land and every land shall rise
These baby stars to join those of the skies.
Darkness is dead, light is come to all;
My duty's done; I'll sleep.

A VOICE OUT OF THE DARKNESS (from behind the scenes):

No, not all!
There is a land beyond the sea
That waits in darkness. Hear its call!
Sleep not, SPIRIT OF CHRISTMAS! Hear!
Thy distant brothers grope for thee,
Reach for thee, failing, hungering, die!
There is not light enough for all.
Some are in darkness. Hear them call!

SPIRIT.

What? Who was speaking? Whence that unknown voice? Have I been sleeping?

VOICE.

There is not light enough for all.
Some are in darkness. Hear them call!

* Pageant, followed by address, at the Northfield Summer School for Women's Foreign Missionary Societies, July 1921.

SPIRIT.

Ah, that is it, the thing I had forgot! I should have asked before.
My lights then do not reach around the world.
'Tis true, I was not sent to all the countries,
But do they ask for me in all?

VOICE.

Spirit of Christmas, thy pure light
Belongs to the world from end to end.
Brother to brother the gift should send
For those who stumble in darkest night.
Many a land will fail, will fall,
Without thy light. Hark, hear them call!

After this introduction the seven colleges, each represented by a girl in the costume of the country, make their appeals to the Spirit of Christmas that she will light the candles which they hold, only to be denied.

SPIRIT.

Would I might help, dear sister from afar,
But I have nothing, nothing to light thee with!
All has been given away here, to schools and churches,
Armies and causes, and to people's whims and fancies.
I have nothing left. I grieve for thee.

Candy, jewels, perfumes, what are they
That these poor students' needs should so outweigh?
Merely on perfumes there was spent last year
One hundred eighty millions! It would seem
The women of this land prefer to break
Their alabaster boxes on themselves.
Five hundred millions in a single year,
'Tis truth, we gave to sweetmeats! Thus we rear
Our children to be Christians!

The Spirit finally appeals to the audience, and a representative comes forward bringing the lighted taper, making it possible for the Spirit of Christmas to light every candle and send the foreign students back rejoicing.

SPIRIT.

If this is Christmas, if we really love
The day we celebrate, can we deny
Some little help to those who come in need?
But I speak not to urge you. Never Christian
Needs to be urged what she should joy to do.
This is no play. It is the solemn truth.
These distant colleges are in dreadful need.
And some must die unless we send them help.

You who have much, sanctify that wealth
By answering in his name who taught us love.

You who have little, sanctify our cause
By the pure golden mite you sacrifice.

If America to herself be true,
Pausing to think, 'mid this gay, busy time,
Of what real Christmas she may here bestow,
On Christmas Eve to every foreign school,
To Peking, Nanking, Lucknow, Tokyo,
Madras, Vellore, shall go the word, "Rejoice!"
That Christmas morning each may know the gift
That comes from you, lighting the Christmas candles
Around the world!

This dramatic presentation was given at Northfield for the benefit of those present who might find it possible to repeat it in their own churches or communities.

A group of girls who saw it sent the following day a check with this message: "We had planned a motor trip to the colleges in the Connecticut Valley, but we have decided instead to send the money to these colleges for girls in the Orient."

ADDRESS BY MRS. HENRY W. PEABODY.

The world war ploughed deep. Its effects are being felt not only in Europe and America, but to the ends of the earth. The place where we would least expect to find its results is among the depressed, oppressed women of Asia. They had lived long in seclusion, shut out from the rest of the world, then one day suddenly the war drums broke forth in a call to their men to march with millions of others to fight in France for liberty and democracy. A strange thing to ask of these women without liberty, with no knowledge or hope of the freedom for which their nations were called to battle!

Under great ethnic faiths, with their strange social customs, women have hardly been recognized as human beings with a right to their own souls. Kipling gives us in his "Eyes of Asia" a glimpse of the reaction of the war on Hindu men who saw for the first time life in England and France. Their curious comments in their letters back to their villages show clearly the wonder they felt on seeing women of the West who seemed to stand on an equality with men.

It was a terrible war,—God grant that we may never have another!—yet, strangely, this war for liberty against oppression in Europe has touched in a mysterious way the helpless women of the world, and has opened new doors of liberty for them. The wrongs of Belgium and France are slight compared with what these women and girls have suffered through the ages, and there has been no great army to save them,—only here and there a messenger sent out from

our churches at home. We have not given them the equipment or the means to do what they might have done, and we have never been able to send adequate numbers. And yet, in the little villages of India and China and Japan, in mud hut and patriarchal home and stately palace, women have heard whispers of hope, and are responding to the new call for liberty and self-determination. A new spirit is abroad in the world of women.

It really began long ago, just after our Civil War, in the decade from '60 to '70, when American women organized for work among the women and girls of the Far East. Compared with the few who have been able to go, and the means afforded them by our churches at home, the results are truly marvelous. All through India and China and Japan we find thousands of Christian schools for girls from primary through intermediate up to high school grades. Our women's societies have educated generations of students. Even before the war some women had begged for higher education. The need of teachers, doctors, reformers, Christian workers, was so great that already in Japan, in China and in India colleges for women had been opened under denominational auspices.

These were, however, quite inadequate, and were so poorly equipped that with the new demands for education they could not measure up to the standard. Now at the close of the war we find this number increased by four, and we have seven union colleges.

The symbol of the Woman's College in Madras is a little clay lamp with the motto, "Lighted to Lighten"; and it might well be the motto of all these institutions. These young women are seeking not self-culture, but are eagerly entering upon the difficult courses, pioneers in the greatest educational movement in the world today. They are strongly Christian, and strongly patriotic, and ask that they may be fitted for service in order that they may carry on the work for those others who will never be taught until the women of their own nationalities are fitted to train them.

They will need all the help that we can give. They must fight against frightful physical conditions, immorality, vice, the horrible curse of child marriage and child motherhood with no medical care whatever for the vast majority of these four hundred millions of women. They live in practical slavery, and millions of them in actual imprisonment in harem and zenana. They must overcome ignorance and prejudice and superstition, the products of false faiths.

The only education that is safe for these women is Christian education. If we wait, and some force comes in to give them knowledge without Christ, their last state will be worse than the first. Their leaders must carry the Bible, the great emancipator of women. They must put in place of those false faiths with their idols, demons, terrors by night and by day, the light and life and love of Jesus, the only redeemer of women.

We have come to a new level in the work of missions. Hitherto we have been occupied as women's societies in preparatory work. Now as a result of that work our opportunity stands before us to train scores, hundreds, thousands of Oriental women to teach their own people instead of depending on a few foreign missionaries, who go out to difficult languages and dangerous climates, and at best must work under heavy handicaps. Their work has been marvelous, and God has blessed it. It must go on, and in addition we must see to it that the strongest and finest women of this country are sent to join the faculties of these institutions.

In these colleges we must prepare the future Christian leaders of the world. These forward-looking students are going to change the nations of the East. This is the great awakening of the Orient. Thank God it is Christian! May we all help to keep it Christian!

It would be worse than folly for one denomination alone to attempt to support the sort of college we need in the East today. There would be neither a sufficient student body or faculty, and no single board can afford the expense of maintaining a high grade college either for men or women. Ten of the evangelical missionary boards in this country, with six in Great Britain, have united in the maintenance of the seven colleges which have been established.

Japan.

If you will glance over to eastern Asia you will find the beginning of a great

Woman's College in Tokyo, Japan, opened April 1918. It is still crowded into the small quarters of a rented house. The land has been purchased, but we must secure the money for buildings if we are to go on with the work. President Pendleton of Wellesley College on her return from Japan spoke especially of the need of this college in the following words:

"Of course it goes without saying that the present buildings and site are entirely inadequate, and it seems to me rather a large sum must be raised, sufficient to establish the college in the new site, or the whole scheme abandoned altogether.

"To abandon it, in my judgment, means to lose the last hold that Christianity can hope to get on education in Japan. As I see it, the only hope of a really democratic and liberal spirit coming to the front in Japan lies in the Christian education of the coming generation."

A great many Americans are very much interested in preparing battleships to fight an imaginary war with Japan. It would be much easier and better to establish neighborly relations with the Island Empire. To quote the words of the vice-president of the Chamber of Commerce of San Francisco, who was present at a board meeting of the Japan Woman's College:

"This Woman's College will do more to establish friendly relations with Japan than all the Chambers of Commerce."

China.

In Peking we find the North China Union College established before the war by the Women's Board of Missions. This college, affiliated with the University of Peking, has also secured a valuable piece of land, and only awaits our aid to erect its buildings. Girls have come from many provinces, traveling thousands of miles from their walled cities. Surely in this great capital of the largest and oldest nation in the world we shall not fail the brave Chinese women who have lived through ignorance, suffering, famine, and are today the hope of their nation.

There, too, we find the beginning of a medical school for women, so much needed since in all China we can count only ninety-five women physicians. Many of the better class of women can see only women in their hour of need. We must train Chinese women physicians.

In Nanking in 1915 another college for Chinese girls was opened under the auspices of six of the women's boards of missions. It has made a wonderful record, having secured land and affiliation with the University of Nanking. It is now ready to go forward with its plans for building. In fact, it has already begun.

India.

Coming down to North India we find the Isabella Thoburn College in Lucknow, the very first college for women in India. It began as a denominational school, but it is now the union college for North India, affiliated with the University of Allahabad. Here we have watched the wonderful products of Christian education. Scores of young women have gone out to important positions as superintendents and principals, editors of magazines, wives of prominent men, and Christian leaders.

One of the most recent experiments in higher education is in Madras, South India, a week's journey from Lucknow in the north. Here we have a remarkable example of coöperation. Twelve boards united in 1915 to establish this college, six in Great Britain, five in the United States, and one in Canada. The board of governors meets in three sections, one in Madras, one in London, and one in New York City. Thus far the harmony has been perfect.

We have a faculty here of British and American women. The college is affiliated with the University of Madras. The president, a member of the faculty of the University of London, has brought high scholarship and devout Christian character to her task. The college is making a wonderful record, receiving the only two first honors given by the University in science in 1920, and this year receiving the gold medal in economics, and a gold medal in advanced English.

Greater than this, however, is another record which has just reached us. One of the leading students, a member of a prominent Buddhist family, came to her teacher and said:

"I have found Christ. I have been loving him and worshiping him for some time. I would like now to come into his church,

but I do not wish to be baptized here where you all know him. Let me go back to my own people, and perhaps when I tell them some of them too will follow."

So she went back, a long journey, and in baptism confessed her Lord. Her own mother was the first one to follow her example.

Just four hours south of Madras is the latest experiment of all, the Medical School for Women in South India, with its 70,000,000 women with only one woman doctor to a million women. Imagination may picture the frightful conditions, especially so long as child marriage is allowed. In Vellore Dr. Ida Scudder, a graduate of Northfield and Cornell, with the women physicians of South India, by request of the government of India, opened August 1, 1918, a medical school for girls. She questioned whether during the war funds could be secured, whether there would be enough students, but the government of India—not the churches in America, note!—urged that she begin, promising two hundred acres of land, and dollar for dollar in maintenance, if she could secure even six girls who would study medicine.

When the doors opened SIXTY-NINE students applied for entrance! The great majority were turned away. Some were not qualified to enter, but in any case there was only room enough for eighteen. Last year they turned away one hundred and fifty young women eager to study in order that they might go to the relief of women on the terrible battlefield of motherhood. There was "no room" in this year of our Lord!

The coöperating boards of these seven colleges met at the close of the war and decided that the needs of these schools must be met. They formed a joint committee representing ten denominations, and made careful estimates for land and buildings for all seven colleges. It was found that three million dollars would be required. An appeal was made to the trustees of the Laura Spelman Rockefeller Memorial Fund, and after several months' careful consideration and investigation they agreed to give approximately one million dollars if the Joint College Board could secure two millions. Last year the International

Dr. Ida Scudder, who is carrying on the work at Vellore, South India, which her grandfather started more than a century ago.

Christmas Gift and the contributions of interested boards amounted to five hundred thousand dollars, and secured two hundred and fifty thousand from the Rockefeller Memorial Fund. This has been distributed among the various colleges, and they have begun to build.

It was not easy to raise money last year, with the need in Europe and Mr. Hoover's strong appeal, and the later call for help in the famine in China. Those calls must be met. Many are willing to give a cup of cold water, but digging a well is a different matter. To relieve temporary need is Christ-like, and is easy, but to dig wells of water which shall spring up unto everlasting life is a toilsome task, and few choose either to give or to appeal for this cause. Our task is digging wells.

A text in Ecclesiastes has recently been a source of encouragement, in spite of adverse financial conditions and many appeals and the handicap of church mergers: "He that observeth the winds shall not sow, and he that regardeth the clouds shall not reap."

While we do not minimize these difficulties, they help us to depend upon God. Perhaps the very fact that we must build

these colleges on a foundation of prayer will preserve them in future days. Certainly it is a great thing that the students in these colleges today shall know that the gifts which come for these institutions are given by Christians, who will follow them with prayer. While we hope for some large gifts we shall not despise the smallest, and above all we ask for service. To give a check, if one can, is easy. To take a pad with ten pledges and go out to ask ten people to give checks is more of a task. Who will volunteer to do this?

The pledge is not merely for money, but for prayer as well. Here at Northfield Mr. Moody has been kind enough to suggest that we present this matter through the RECORD OF CHRISTIAN WORK. His sympathy has touched the committee deeply, and we greatly appreciate this help that Northfield extends to the ends of the earth.

Our plan is very simple. There will be meetings in large cities. This simple pageant can be given in many towns and villages. Literature is ready for free distribution. We have a little office at 300 Ford Building, Boston, Mass., where we shall work hard and pray much.

Any one who wishes to help can secure the pledge forms. There will be no expensive machinery. It is a home-made woman's plan. Of course we waken in the night at times, and a million and a half dollars seems a large amount to secure, with all the other calls. We wonder if it can be done, and we know it cannot in human strength. There is a temptation to say it is too heavy a burden, and then comes the thought of those who bear far heavier burdens, who wait and long for help, and we know that if the thousands who could give would help even a little, the need would be met quickly. So we are not going to fail as Jonah failed, but hearing clearly the word of the Lord we are headed for Nineveh. We invite you to come, too. The boat is large, and with God to guide we shall surely make the harbor.

Send for a pad of pledges, and ask your friends to do the same, prayerfully and promptly. Give the pageant in your church or town. Write a few letters, or send me names of responsible men and women who would be willing to help. Enlist people who might make large gifts, and watch the progress of the work. The RECORD will keep you in touch with plans and results.

THE SPIRIT OF NORTHFIELD.*

Miss Ruth Burnham.

I never knew what matchless beauty lay
Within man's reach, what joy the heart could know,
Until I gazed with reverent awe upon
Thy peaceful hills, soft veiled in sunset glow.
I never knew what vast unfolding power
Might through the coming years be wholly mine
Until I felt the strength of mountain heights,
And at their feet communed with things divine.

I never dreamed what comfort comes with prayer
Until upon that sacred hilltop bowed
I bared before my God a sinful heart;
And rose, my soul with courage new endowed.
I never knew how blessed friendship was,
How sweet to suffer for another's good,
Until I found those kindred hearts that beat
Together in one common brotherhood.

* Dedicated to those who each year make the Northfield Home Mission Conference what it is: days of opportunity, inspiration and consecration.—R. B.

I never heard such heaven-born melodies
As in the morning hours so sweetly rise;
Such heart-felt songs, whose glorious harmony
So softly echoed through the evening skies.
I know that oft in swiftly passing years,
When on my life the lingering shadows move,
Still shall I hear those mingled voices sing
The old familiar hymns I always love.

I never felt the pangs of human need,
How wonderful to sacrifice and give,
Until from Christlike lips I heard the truth
From those whose godly lives taught me to live.
Today within me dwells one deep desire,—
To live and serve, that wayward ones may see
The shining light of faith and hope and love,
The image of a living Christ in me.

For I have touched that spirit all divine
That finds its dwelling place in human hearts,
And like a dying day that slowly fades,
The old life from me silently departs.
God bids me start anew, and in that hour
My soul with strength and peace and gladness thrills,
For I have tasted love's eternal food,
O Northfield, up among thy quiet hills!

SNAPSHOTS OF THE CONFERENCES.

The Present Need of Religious Instruction.*

Miss Nathalie T. Shelton.

As we view the failures of the past in religious instruction and press forward with hope of betterment in the future, as we realize that the coming moral and spiritual condition of our country and the world depends on the training of the children of today, we begin to appreciate the responsibilities as well as the opportunities which lie before those of us who are giving our lives to the religious and moral education of children.

Here at Northfield we see a vision, and when we go back we shall have a message to give. Let us go into our churches and homes and schools, raise the standards of our work, and give out living words. The Sunday schools must be revivified, the gospel must be made to live in the lives of our young people, if religion is to be a reality, not merely a form.

"If I am a success as a teacher," George Eliot writes, "it will only be as I remember how my Master taught me."

How did our Master teach us? In thinking of Jesus as the ideal teacher we consider the fundamental facts of his life, for indeed his life was his sermon, his words were his text. His life was hid in God, his heart was in heaven, his feet on the earth. He came to open to us the kingdom of heaven, and this same Jesus called the little ones to him and said: "Suffer the little ones to come unto me, and forbid them not."

Like Jesus we must have a definite aim, absolute faith in God, and a conviction of the truth we impart. We must be living teachers, not dead ones. The trouble with most teachers, says Dr. Brown, is that they do not know where they are going, though they're on the way. Dr. Betts has said that there are just three kinds of teachers: the loved, the hated and the forgotten. God grant that we may be so filled with the Spirit that his love shall overflow our hearts, and the spreading of his kingdom be our first desire!

* From a course at the Northfield Young Women's Conference, July 1921.

In addition to a thorough knowledge of her subject every teacher should have a knowledge of her pupils, imagination, adaptability, patience, sympathy, a sense of humor, enthusiasm, and—most important of all,—consecration. The children will read the Gospel according to us. What the teacher is will influence her pupils far more than what she says.

Every school should have a goal for each class, and an aim for each week. The superintendents have made the standards and requirements for both pupils and teachers too low. They should train the teachers of their departments,—teach the teachers, and examine the pupils.

Children are not little men or little women, but CHILDREN. There is nothing so misunderstood in the world today as the heart of childhood. We should learn the characteristics of the different stages of their development, and fit the material to the individual the way Jesus did. He knew his subjects, their needs and capabilities, and spoke to each in language they could understand.

The subject of church school work and weekday religious instruction, which some day will be universal, is going through an awakening, a stage of reconstruction. Parents are beginning to realize the value of this training for their children. "Take my child, and let him be consecrated, Lord, to thee!" is in the heart of the world today. This is our opportunity. Shall we not fit ourselves for this great task?

Jesus said, "For their sakes I sanctify myself." Can we, his helpers, do less?

WOMAN'S HOME MISSION SUMMER SCHOOL.

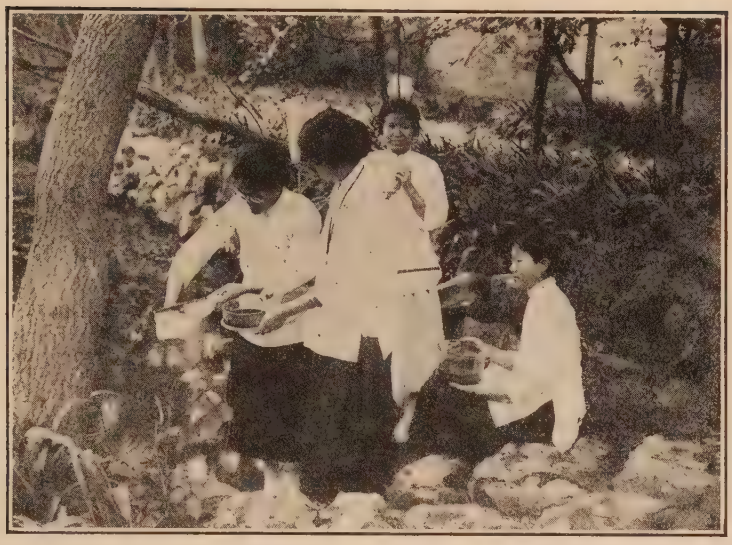
The Rev. J. East Harrison conducted the daily Bible class at the Woman's Home Mission Summer School, the book studied being First Peter.

The epistle was considered in the light of its authorship, the subjects being "Peter the Orator," "Peter the Stone," "Peter the Witness of Christ's Sufferings," "Peter the Strengthener of the Brethren," and "Peter the Under-shepherd." The speeches of Peter in the Acts were compared with the epistle, and it was noted that three great ideas were emphasized in the speeches,—the foreknowledge of God, Christ as a stone, either the corner-stone or a stone of stumbling, and that God is no respecter of persons. These thoughts are reproduced in the epistle: compare Acts 2.23; 4.11; 10.34, 35 with 1 Peter 1.2, 20; 2.7; 1.7. Christ's words to Peter in Matthew 16.18 concerning the stone were considered in the light of 1 Peter 2.4-8. The many references to Christ's sufferings in the epistle were compared with the Gospel accounts. Peter as the strengthener of the brethren (Luke 22.32) was seen in the general tone of the epistle, in his being the apostle of hope, and in his exhortations to watchfulness, which he had so much needed himself. The scene by the Lake (John 21) was compared with references to the Chief Shepherd, and to the duties of under-shepherds in 1 Peter 5.4; 2.25.

SUMMER SCHOOL OF WOMEN'S FOREIGN MISSIONARY SOCIETIES.

This year's Northfield Summer School for Women's Foreign Missionary Societies, rich in opportunity and inspiration, celebrated its eighteenth session by a registration of more than twelve hundred, including seven hundred and fifty young women and girls, and by a very marked interest and enthusiasm in every department of its activities.

Though other classes, with text-books suited to different ages, were provided for the younger women, three great classes in the Auditorium were open each morning to every registrant who desired to attend. The Bible class, numbering six hundred eager students and beginning promptly at 8.45 A.M., was led by Dr. Charles E. Jefferson of New York in a study of the Book of Acts. Then followed an hour in which practical methods for women's missionary societies were presented by Mrs. E. C. Cronk, and in which suggestions as to programs, charts, simple dramatic presentations, and the use of missionary literature, played an important part. The third hour was devoted to the study of the text-book for the coming year, "The Kingdom and the Nations," written by Dr. Eric North and taught by Mrs. Helen Barrett Montgomery with characteristic skill and ability to a



A class in Biology, Ginling College, Nanking, China. (Page 890.)

class great in numbers and in enthusiasm. Earlier in the day, a normal class in methods of teaching the text-book was conducted by Miss Gertrude Schultz, a secretary of the Committee on Missionary Education of the Presbyterian Board of Foreign Missions. The interest and value of the text-book were further emphasized by a very beautiful and impressive pageant given by the young women.

A great company gathered in the Auditorium on Sunday evening to honor the missionaries who crowded the platform at the Missionary Rally. Each missionary stated briefly his or her name, place of service, special work, and number of years of service. The secretary kept careful record of the years of service, and after the last missionary had spoken announced that the group of missionaries present on the platform had given a total of more than four hundred years of service to the foreign field. On the same evening, in response to an appeal from Mrs. Sites of Foochow for a supply of better reading matter for Chinese women and children, an offering of $385 was received for the translating of suitable literature into Chinese.

On Monday evening, in the Auditorium, a charming pageant in the interest of the Union Colleges for women in the Orient was presented by Mrs. Henry W. Peabody. Other evenings were occupied by addresses from distinguished missionaries at home and on furlough and from board secretaries; and on the last evening, after a stirring address by Rev. Frank Eckerson of China, in a service conducted by Miss Helen Calder in which the new Northfield Service Flag was used, seven very happy young women, newly appointed missionaries, were welcomed to their labor of love on the foreign field.

Quite unpremeditated, but running through all the activities of this eighteenth session of the Foreign Mission Summer School, like an ever recurring motif in noble music, was the suggestion of Christian service,—service on the foreign field, in the home, in the office, in the church or community,—a service inevitably "depending upon inward spiritual resources, without which other ministries are of little worth."—Mrs. William E. Waters.

Young People's Methods.

Miss Maude Evelyn Bradley.

"Many conferences teach and inform and make happy, but the conference which succeeds releases the power of the risen Christ in its delegates."

In the methods class for young people's societies and Sunday schools at the Summer School for Foreign Missionary Societies we tried to show young people how to release this power in their work at home.

Linked up with methods concerning programs, organization, tools, etc., was a challenging call for unselfish and consecrated service.

Missionary Methods for Junior Leaders.

Miss Edith D. Glen.

The key thought of the week for group discussion was: Ideals are dynamic in their control of conduct.

It is the opportunity of the children's leaders this year to present to the children great ideals. The textbooks are "A Noble Army" and "Under Many Flags." The missionary heroes of the stories are shown to be vigorous, genuine folk of the everyday world, who, dominated by a great life purpose, go forth to serve others.

Their vim, vigor and velocity in meeting the problems as well as the ordinary tasks of life fill us with admiration, and cast a sort of halo over even commonplace duties.

As the children come into intimate touch with missionaries of this type two groups of ideals become vivid and dynamic: first, the ideal of missionaries and how they can help them; second, the ideal of Christian living anywhere and anytime. The stories and study open their eyes anew to the opportunities all about one to use initiative, perseverance, courage, efficiency and unselfish purpose.

SUMMER SCHOOL OF RELIGIOUS EDUCATION.

The Cradle Roll and Home Departments of the Church School.

Miss Helen R. Stearns.

The home division of the church school aims to touch helpfully all lives in the community, old and young, men, women and children. It embodies an extension of membership in classes in the church school to include home division members who participate in all the class life and the class service as far as possible.

In general the home division members study the same lessons as those used in the class session, though adults may be offered elective courses determined by their needs and the facilities at hand. In the lower grades promotions of home division members are made to correspond with promotions among attending members of the church school, the child unable to attend studying the same lessons, doing the same handwork, and engaging in the same service for others. Hence the home division becomes a home section of each department of the church school, although in the Cradle Roll a clean sweep of members can be made because so few babies can attend the school.

Under the supervision of the home division superintendent is a parents' department, including clubs, classes and home study courses, to give a larger opportunity for discussion of home problems and more definite means for coöperation in the religious nurture of children.

A large emphasis was made in class on maintaining a constructive educational policy in the home division ministry, although the great importance of having a superintendent with vision and resourcefulness, visitors with tact and patience, equipment that is adequate though not necessarily expensive, accurate records and frequent reports, was not in any way lessened. An educational library for workers and a circulating library for parents should be maintained, including books on methods, child training, religious nurture, stories, games, social life, music, reading and art in the home, sexual instruction, and vocational guidance.

The three great functions of the home division are to link the home with the church, to give needed information, to dignify parenthood and to glorify childhood.

These functions summarized become—to carry religious education into the home.

"Sowing the seeds of truth in the hearts of children; guiding parents as they tend and water and prune; showing young people that the Father's business is the most momentous business of life, and that they too must be about it; salvaging human nature for the accomplishment of good and not evil purposes; serving, comforting, challenging, conserving,—that is the work of the home division, calling for our highest talents and the most absolute consecration."

The Junior Department of the Church School.

Miss Helen Ames Caulkins.

The junior child, physically strong, mentally alert, with a heart plastic and suscep-

tible to religious teaching, is the future strength of the church of Jesus Christ. His training and teaching in the church school is of supreme importance.

The organization and equipment of the junior department, the careful preparation of teachers who shall instruct these boys and girls, is a phase of church work which insures her future glory. Yet notwithstanding the necessity of a more adequate equipment and preparation the basis, the heart of all teaching that will lead the boys and girls Godward is personal example.

The keynote in the junior department is found in this phrase: "Be not hearers of the Word only, but doers also." Juniors learn to do by doing,—doing as they see others do. Therefore the great cry is not for more teachers, but for teachers (first) consecrated to their task, and (secondly) willing by constant effort to equip themselves more and more fully for the great task of leading the juniors to the Lord of life.

The Intermediate Department of the Church School.

MRS. MILLACENT P. YARROW.

In this course we have taken up work with the three year age group called early adolescents, approximately twelve, thirteen, and fourteen years old.

Keeping this somewhat uncertain but most worthwhile youngster in the center of our thinking we have let his interests and needs guide our plans. We have studied class and department organization, the Bible and lesson material, worship and services, methods of teaching, and stories that appeal to him.

As there normally comes to children in these years an instinctive religious outreach, the subject of decision has been studiously taken up. Church relationship, departmental activities, and the development of leadership have also received attention.

Life Service.

REV. EVANS A. WORTHLEY.

The group in Life Service at the Northfield Summer School of Religious Education took up the following topics:

Fundamental Principles in Deciding One's Life Work;

How to Find One's Self in Relation to a Life Work;

The General Field of Occupations, involving a brief survey of the whole field of occupations open to men and women today;

What Questions Ought One to Ask in Analyzing an Occupation?

Vocations within the Church, with reasons why special consideration should be given to them;

What is Involved in Preparation for Christian Leadership?

In the class on Old Testament Life and Religion we had a very interesting time in getting back as nearly as possible to the sources of Hebrew thought and action. We attempted to make vivid the remarkable progress of the Hebrew people from the nomadic conditions in which we first find them, through the period of their national development, and into the experiences of later centuries. Special emphasis was given to the importance of the Maccabean period and the reaction against Hellenism. Through it all we attempted to realize that the study of the Old Testament should contribute very vitally to our thought of and our relation to the Hebrew people of today; that if there is to be an anti-Semitic attitude, it certainly ought not to be cultivated by Christian people.

We were delighted to find, toward the close of the session, that a Hebrew lady was enrolled in the class. She had been won to Christianity through the kindness of a Christian lady, not by means of any presentation of belief or explanation of difference between Christianity and Judaism. The latter, who was simply a friend to her, became the means of winning her to a larger understanding and personal reliance upon Jesus as her Master. It is of interest to know that this lady herself is one who has been very much devoted to Northfield, as was her father before her; which explains why the Jewish lady was present at this session.

Music and Pageantry.

MISS ELIZABETH LOVELL THOMAS.

Through the mediums of music and pageantry religious truth is being interpreted in a vivid and appealing way.

Miss Thomas.

Miss Caulkins.

Mr. Phelps.

Religious educators are realizing more and more the importance of these means of expression in the development of Christian life, and are utilizing the resources of the arts in the planning of their programs.

Larger opportunity is now offered to those who are interested to exercise their talents within the church toward the development of the fine arts in the cause of religion.

Childhood and Religion.

MISS NANNIE LEE FRAYSER.

The object of this course was to waken in the students a sense of responsibility in relation to the development of the religious nature in the child, and consisted of a study of the opportunities that present themselves continually in harmony with the child's nature and needs for bringing him into consciousness of his relationship to the heavenly Father and our Lord Jesus Christ.

Boy Scouts and the Church.

Scouting for boys as a "between-the-Sundays" program, supplementing the work of the church and Sunday school, was thoroughly studied and discussed by a considerable class of scoutmasters, assistants and prospective scoutleaders under the leadership of R. N. Berry, New England executive for the Boy Scouts of America, in connection with the 1921 season of the Northfield Summer School of Religious Education.

The six-days' session covered all the main lines of scout work for troops in both cities and towns, including scouting fundamentals, objectives, council and troop organization, educational principles of scouting, troop committee and troop organization, the scoutmasters' task and qualifications, camping, hiking and sea-camping.

The Boy Scout organization and program have now been endorsed by all the church denominations, and hundreds of scout troops are being organized each year in connection with churches and Sunday schools. At the present time the movement has 428,000 registered scouts and scoutleaders, the average age of the scouts being slightly over 15 years.

Organization and Administration.

Mr. Oscar A. Phelps gave a course on the organization and administration of the church school. He discussed the following general subjects:

The relation of the superintendent to his school and to his teachers, workers' conferences, worship, missionary instruction, and discipline.

A superintendent's preparation should be spiritual, mental, and physical. He should love the Bible, the pupil and the work.

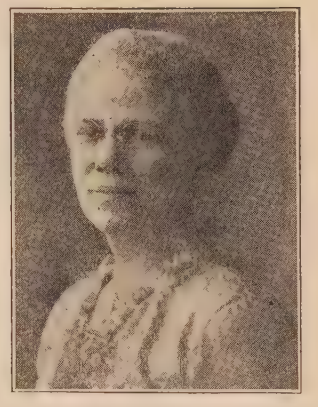
There should be coöperation between the superintendent, the teachers and the parents.

"A superintendent's skeleton should contain a backbone, a funny bone, a wishbone, and a shin bone."

Mr. Phelps based his addresses upon twenty-five years' experience as a superintendent.

Dr. Gates.

Miss Frayser.



Mrs. Yarrow.

The Fact of Jesus.

Rev. Herbert W. Gates, D. D.

Whatever may be our interpretations or speculations, whatever personal views each may hold, one thing lies down beneath them all that is eternal and fundamental, the simple fact of Jesus Christ. The impact of his life and teaching upon the life of his time and of all time literally made "all things new."

It is a spiritually stimulating experience to get back of the discussions of the centuries and to share again the impressions of those who lived, walked and talked with Jesus. From such a study we may refresh our own spiritual life. He will speak to us "as one having authority." "Never man so spake" will be our testimony, and we shall be ready to say with Peter: "Lord, thou hast the words of eternal life!"

Richard Watson Gilder has pictured a heathen in Galilee, in the presence of this fact of Jesus, giving this testimony:

> If Jesus Christ is a man,
> And only a man, I say
> That of all mankind
> I will cleave to him,
> And to him will I cleave alway.
>
> If Jesus Christ be God,
> And the only God, I swear
> I will follow him
> Through heaven and hell,
> The earth, the sea, and the air.

At least four things in the spirit and method of Jesus help to create such an impression.

1. He dealt not in rules and regulations, but in simple, fundamental, vital principles of life and conduct. He left the sincere disciple, with the aid of the Holy Spirit, to make his own applications.

2. His method was not arbitrary or dogmatic, but reasonable. He stimulated thought, rather than suppressed it.

3. His teaching was vital and spiritual. He was impatient of mere form or ceremony or empty tradition. He was concerned with the real relationships of God to man, and of man to God and to his fellow-man.

4. He himself lived the message he taught. He was the way, the truth, and the life. He never failed the trust reposed in him. Unto the uttermost he was loyal to the commission given him of the Father, to reveal God to men. He kept the faith.

Kipling tells in one of his stories, "The Courting of Dinah Shadd," of a war correspondent talking with Mulvaney, one of his soldier friends, whom he found in a reminiscent mood by the camp fire. "Tell us about it," he said; "but stir up the fire a bit first," and I handed him Ortheris' bayonet for a poker. But Mulvaney put the bayonet one side, saying, "That shows how little we do be knowing what we do. Fire takes the temper out of the steel, and the next time our little friend do be fighting for his life, his bradawl'll break, and so you've killed him just the same, niver manin' the while to do a thing but to kape yersilf warm. 'Tis a recruity's trick. Hand us the clanin' rod, sor!"

Never do we find any such betrayal of personal trust for personal reasons in the Master of all good life.

NOTES FROM A GIRL'S BIBLES—III.

Mrs. W. R. Moody.

Must I my brother keep,
And share his pain and toil,
And weep for those who weep,
And smile with those that smile,
And act to each a brother's part
And feel his sorrow in my heart?

Then, Jesus, at thy feet
A student let me be,
And learn, as it is meet,
My duty, Lord, to thee;
For thou didst come on mercy's plan,
And all thy life was love to man!

What is a Christian?

The word occurs only three times in the New Testament,—1 Peter 4. 16, Acts 26. 28 and 11. 26.

C—Child of God—as to relationship. Galatians 3. 26. By birthright: John 1. 12; 1 John 3. 1. By adoption: Ephesians 1. 5; Romans 8. 15.

H—Heir of God—as to prospect. Romans 8. 17; 1 Peter 1. 3, 4.

R—Redeemed—as to liberty. Ephesians 1. 7; Galatians 3. 13; 4. 5.

I—Influence—as to responsibility. Salt, Matthew 5. 13, 14; light, Philippians 2. 15.

S—Soldier—as to fighting. 2 Timothy 2. 3; Ephesians 6. 10-17.

T—Temple—as to being occupied. 1 Corinthians 6. 19, 20; Ephesians 2. 22.

I—Instrument—to be used. 1 Chronicles 28. 14; 2 Chronicles 5. 13; Romans 6. 13.

A—Ambassador—to represent, one sent to a foreign country (Daniel in Babylon). 2 Corinthians 5. 20.

N—New man in Christ—as to attitude. 2 Corinthians 5. 17.

The Lord Our Example. 1 Peter 2. 21.

In what respect?

1. In relation to his Father.
   a. Submission to his will. John 6. 38; 4. 34; Psalm 40. 8.
   b. Devotion to his glory. John 8. 50; 5. 41; 12. 28.
   c. Dependence on his power. John 5. 30; 8. 28; 14. 10.
   d. Confidence in his love. John 11. 41, 42; 17. 26.
   e. Fellowship with his presence. John 16. 32.
2. In his relation to men.
   a. Obedience to parents. Luke 2. 51.
   b. Compassion on the needy. Matthew 9. 36; Mark 1. 41.
   c. Lowliness in service. Luke 22. 27; Matthew 20. 28; John 13. 12-15.
   d. Gentleness under suffering. 1 Peter 2. 21-23.
   e. Forgiveness of injuries. Colossians 3. 13; Luke 23. 34.
3. In respect to the mind which was in him.
   a. Humility. Philippians 2. 5.
   b. Meekness. Matthew 11. 29.
   c. Self-denial. Matthew 16. 24.
   d. Holiness. Hebrews 7. 26; 1 Peter 1. 15, 16.
   e. Love. Ephesians 5. 2.

Women of the Bible.

Faithful Lydia. Acts 16. 14, 15.
A certain needy damsel. Acts 16. 16.
Believing. Acts 17. 4.
Working. Philippians 4. 3.
Holy. 1 Peter 3. 5.
At ease. Isaiah 32. 9-11; Amos 6. 1-5 (Revised).
Evil. Proverbs 6. 24.
Foolish. Proverbs 9. 13.
Virtuous. Proverbs 12. 4; 31. 10.
Brawling. Proverbs 21. 9.
Of faith. Matthew 15. 28.
Foreseeing. Matthew 26. 7-13.
Praiseworthy. Proverbs 31. 28.
Forgiven. Luke 7. 47.
Teachers. Titus 2. 3.
Jealous. Numbers 12.

Little Hindrances.

Sleep. Proverbs 6. 10, 11.
Folly. Ecclesiastes 10. 1.
Leaven. 1 Corinthians 5. 6.
An uncontrolled tongue. James 3. 6.
Foxes. Song of Solomon 2. 15.

Come, for All Things are Now Ready.

Come down. Luke 19. 5.
Come and see. John 1. 39.
Come and drink. John 7. 37.
Come unto me. Matthew 11. 28.
Come after me. Matthew 16. 24.
Come apart. Mark 6. 31.
Come, inherit. Matthew 25. 34.

Relationship. I. Its result in Faith.

(First of six studies.)

All life is relationship. Physical life is relationship to food, spiritual life is relationship to God.

Genesis 1. 11. "The fruit tree yielding fruit AFTER HIS KIND, whose seed is in itself."
Genesis 1. 21. "Fish AFTER THEIR KIND; fowls AFTER THEIR KIND."
Genesis 1. 24. "The living creature AFTER HIS KIND."
Genesis 1. 25. "Beasts, cattle, everything that creepeth AFTER HIS KIND."
Genesis 1. 26, 27. "Let us make man AFTER

OUR LIKENESS. IN THE IMAGE of God created he him."

God's first "Thou shalt not," Genesis 2. 16, 17.

The test of his command, Genesis 3. 6. Eve listened, looked, lusted, and was lost. A well-worn path to perdition, James 1. 13-15; Joshua 7. 21.

Result of disobedience, Genesis 3. 24. Their own choice, Genesis 2. 17. Separation from God and his dwelling-place.

Most exquisite death experienced when the physical body lives after losing the object of love.

1 Corinthians 15. 20-23, made alive in Christ and restored to God's garden of love.

TWO SIDES OF RELATIONSHIP.

God's part, Galatians 4. 4-6. Our part, Galatians 3. 24-26.

Natural birth—no choice; spiritual birth—our choice.

His choice of us lays hold of us only through our choice of him. In marriage two "I wills" make union.

Faith shown by obedience, Romans 5. 19; 2 Corinthians 10. 5.

OUR BOOK TABLE.

Parent and the Child (The), by Henry Frederick Cope. Geo. H. Doran Co., New York. 184 pages. $1.50.

Dr. Cope, who for a number of years has been the general secretary of the Religious Education Association, and who has contributed several useful books on Sunday school problems, turns his attention in his latest volume to the problems of parenthood within the home, which is "the child's first school and the child's first society."

The method of the book is unusual,—"the case method," wherein each chapter begins with the statement of a concrete instance of one of the everyday difficulties which parents must solve. The causes which underlie these difficulties are then discussed, and the remedies are suggested. A bibliography is provided for each chapter, and a series of questions. The book is thus adapted for use in mothers' clubs, in adult Sunday school classes, as well as for the thoughtful reading of the parents in the home itself. The topics are perennial sources of discussion and of varied opinion, and nothing could be more practical, more closely related to the welfare of the individual and of society.

Every phase of the child's morals and manners, his attitude to his parents, his religious development, is considered. It is good to have these practical problems stated. Parents are sometimes not aware of the trend of certain tendencies until they are almost beyond control. Especially is this true of the gradual loss of confidential relations between a preoccupied father and his boy,—a loss which leaves the parents outside the zone of helpfulness in the days of great emergencies and great decisions. It is a sad thing to come against a closed door in a child's life, and find that one has thoughtlessly thrown away the key which would open it.

Dr. Cope takes up the many practical problems of parenthood in the complex life of today,—the daily newspaper, the Sunday newspaper, the child's reading, the sophomore stage, the bubbling over of young life in boisterous manners and extravagant or too imaginative speech, the spending money problem, the nervous or over-sensitive temperament, amusements, the use of Sunday, and many others.

It is no discredit to any one who seeks to solve the problems which have puzzled all sorts and conditions of men and women in every age to say that the statement of the problem is more adequate than the solution which is offered; but the recognition of a problem is the first step toward its solution. Parents who are drifting without serious concern are here shown the rocks ahead, and given directions for using chart and compass which will save from shipwreck.

The book deserves hearty commendation and wide reading.—L. M. N.

Range Finders (The): A Message to the Ministry, by Charles F. Wishart. Westminster Press, Philadelphia. 91 pages. 75 cents.

Ministers who do so much talking need themselves at times to be talked to, and this not alone in order to keep them humble and receptive, but also to enhearten and direct them to greater efforts to fulfil their sacred calling.

Dr. E. P. Hill, who supplies an introduction to this volume, well says that preaching "is always in danger of becoming petty, for the reason that it is so easy when thinking of reasons and rewards to confuse the adventitious with the essential, to mistake secondary things for things fundamental." Dr. Wishart, in this cogent, sane and spiritual discussion, puts interests in their proper perspective and proportion for the young minister who is in danger of becoming just a cleric, and treats of the opportunity and duty of the ministry under the heads of the Background, the Supreme Appeal, the Supreme Fraternity, the Gospel of Labor, the Range Finders, the Inner Chamber, Crosses and Compensations, and the Trumpet Call.

The keynote of this eye-opening little book is sounded in the call to a spiritual range finding which will sight the dangers, and the possibilities as well, of modern life,

and "bring the church to her true position of world leadership in the tasks of peace."

"Every thinking idealist today," says Dr. Wishart, "has come to feel that another world war means the end of civilization, and that the only alternative is an organized world." In this organization, or reorganization, the chief—we may say in a sense the only—service is to be rendered by a vitalized and instructed and consecrated church, taking that term in its broadest meaning, as including all who are in loving personal relation with Jesus Christ, and who are seeking to make his will the norm of all living and acting, here or in any other world.—C. A. S. D.

Sunday School Builders, by John M. Somerndike. The Westminster Press, Philadelphia. 152 pages. Paper, 75 cents net.

It was a happy thought to gather into book form some anecdotes and incidents of Sunday school missionary work in the needy sections of this land. This is what this volume consists of,—stories of communities and individuals transformed, young and old, Jew and Gentile, of Christmas exercises and funerals in out-of-the-way places, etc.—a large variety, all full of human interest, sent in to headquarters by Presbyterian missionaries and colporters.

The material is usable in addresses to old or young, and is calculated to stimulate vital interest in this much-needed form of Christian effort. Eight missionary and patriotic tableaux and exercises are also given.

Week Day Church School (The), by Walter Albion Squires. Presbyterian Board of Publication and Sunday School Work, Philadelphia. 168 pages, illustrated. $1.25 net.

For months we have been gathering material upon the subject of this book, but have not felt that we knew enough to write an article upon it. Now comes this book, which covers the subject with up-to-date finality.

The author is director of Week Day Religious Instruction under the Presbyterian Board of Publication and Sabbath School Work. It is worth noting that he dedicates the volume to seven theological seminary professors under whom he has sat in pedagogy and child psychology.

With this foundation of theory the author says about all that needs to be said regarding the place of religious education in the program of the church, the inadequacy of the customary educational agencies of the church, and various attempts (ten in number) to supplement these. Then turning to week day church schools he describes three types that have been tried, and touches upon contributions of this movement toward a solution of religious educational problems. Concluding chapters tell how to go to work in organization and administration, and of sources of information concerning week day church schools already in operation.

There are many effective charts. The book is so meaty and condensed that it is hard to point to details. One paragraph emphasizes the fact that the age of theological controversy among Protestant sects is at an end,—we have ceased in large measure to argue about Jesus, and have turned to a more reverent study of his life and message. Another paragraph states that the week day church school gives Lutherans and Romanists an opportunity to escape the "double taxation" so distasteful to them, and as a result their competition with the public school has ceased where it exists.

Jewish children receive the largest religious instruction. The Protestant showing is a disgrace.

Foreign Fields.

Facts and Folks in Our Fields Abroad, by Anna A. Milligan. United Presbyterian Board of Foreign Missions, Philadelphia. 283 pages.

One would think that the acme of missionary literature had been reached ere now, but here comes a volume describing the foreign work of the United Presbyterians which excels in interest and emotion and imagination.

It is the story of the opening and abandonment of efforts in Damascus, South America, Italy and China, and more especially of the present fine missions in Egypt, India, the Sudan and Abyssinia.

The author writes with literary grace and spiritual fervor. Educational efforts, medical service, evangelistic and church work, are vividly related.

The use made of illustrations is clever and informing. They often go in pairs,—for instance, missionary residences in Egypt in 1860 and 1920; first residence at Omdurman and new residence at Dolieb Hill; home for women at Gurdaspur and one of the girls; Azhar University and the American Mission College for Girls; first converts in different fields; the staff in India in 1856 (five men) and in 1920 (over a hundred men and women, including two native preachers). Thirty-six photos, four blue prints, and eight maps are reproduced, all most eloquent of past or future work.

Latin America and Her Peoples, prepared by Frank Knight Sanders and Samuel Guy Inman. Committee on Coöperation in Latin America, New York. 30 pages. 30 cents.

Nine studies prepared in order to enable groups or individuals to study Latin America as a missionary area.

The founding of a Latin American civilization is first traced, then the evolution

of the Latin America of today. A survey of education and Indian problems follows, then the evangelical mission movement, the coöperative missionary program as illustrated in Mexico, and work for women. The relations of Latin America to the United States are covered in a concluding chapter.

These outlines presuppose the use of a few books from a bibliography given as an appendix. Forty matters for class discussion are also given.

Streams in the Desert, by J. H. Morrison. George H. Doran & Co., New York. 174 pages. $1.50 net.

A narrative of travel among the various tribes of Nyasaland and North-Eastern Rhodesia in 1914.

The author writes easily, with touches of humor and pleasantry. He has good powers of observation and description, and was fortunate in companions who knew the native languages and ways. While it is an all-round book there are touches like this story told at an evening campfire:

A church member at Mwenzo had fallen from his profession and returned to heathenism and debauchery. Being present one night at a beer-drinking, as he raised the pot to his lips he suddenly let it fall and rushed out of the hut. For two days and nights he remained shut up in his own hut, and the neighbors, gathering about the door, heard only sobs and cries.

"He is bewitched," they said.

"No," said the unhappy man, "but God has spoken to me."

At length, in calmer mood he came to the missionary and told his experience. As he lifted the pot of beer to his lips he suddenly heard a voice from heaven saying to him:

"What are you doing? Are you not my child?"

From that day he lived a changed and consistent Christian life.

Among the illustrations is a striking picture of Livingstone's grave.

ALSO RECEIVED.

The 1921 **Handbook on Foreign Missions** of the United Presbyterian Church is more like an up-to-date magazine than a handbook. It leads off with 27 pages of illustrations, all of great human interest. Large space is then given to Egypt, India and Sudan, where this church has extensive work.

The whole number of missionaries who have been sent out beginning with the two bodies that formed the United Presbyterian Church, since the first sailed in 1843 to the end of 1919, is 480. Two hundred and thirty received appointment to Egypt, 196 to India, and 40 to the Sudan. The church is engaged in an effort just now to recruit 407 new missionaries.

Published by the U. P. Board of Foreign Missions, 200 North 15th Street, Philadelphia, Pa. 10 cents.

BOOKS RECEIVED.

Bible and Its Enemies (The), by William Jennings Bryan. Bible Institute Colportage Association, Chicago. 38 pages. 25 cents.

Bible Encyclopædia (The), Critical and Expository, by A. R. Faucet. Geo. H. Doran Co., New York. 753 pages. $3.00 net.

Church and the Immigrant (The), by Georgia E. Harkness. Geo. H. Doran Co., New York. 110 pages. $1.00 net.

Dictionary of the Bible (A), by William Smith. Geo. H. Doran Co., New York. 1017 pages. $3.00 net.

Divine Healing, by Herbert Pakenham-Walsh. Macmillan Co., New York. 54 pages. 50 cents.

Father and His Boy (The), by T. W. Galloway. Association Press, New York. 99 pages. $1.00.

Games, compiled by George O. Draper. Association Press, New York. 148 pages. $1.00.

How I Know God Answers Prayer, by Rosalind Goforth. Sunday School Times, Philadelphia. 142 pages. $1.25.

Intention of His Soul (The), by Hubert L. Simpson. Geo. H. Doran Co., New York. 260 pages. $2.00 net.

Isolation Plan (The), by William H. Blymer. Cornhill Publishing Co., Boston. 152 pages. $2.00.

Life of Christ (The), by F. W. Farrar. Geo. H. Doran Co., New York. 744 pages. $3.00 net.

Life and Epistles of St. Paul (The), by W. J. Conybeare and J. S. Howson. Geo. H. Doran Co., New York. 917 pages. $3.00 net.

Manhood of Humanity: The Science and Art of Human Engineering, by Alfred Korzybski. E. P. Dutton & Co., New York. 264 pages, with appendices. $3.

Methods with Beginners, by Frances Weld Danielson. Pilgrim Press, Boston. 162 pages. 60 cents.

Snowden's Sunday School Lessons, by James H. Snowden. Macmillan Co., New York. 329 pages. $1.50.

Theological Study Today: Addresses delivered at the 75th Anniversary of Meadville Theological School, June 1920. University of Chicago Press, Chicago.

Victorious Banner (The), by Alexander R. Gordon. Geo. H. Doran Co., New York. 176 pages. $1.50 net.

Young Man from Jerusalem (The), by William G. Ballantine. Houghton Mifflin Co., Boston. 75 pages. $1.00.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

S. M. Sayford.

Following a two months' illness, Mr. S. M. Sayford passed away at Newton, Mass., on September 12, aged 76.

Mr. Sayford served in the Civil War, and went into business in Harrisburg when he was mustered out. Converted in 1873, he entered the Y. M. C. A. service. In 1884 he entered the general evangelistic field, and in 1900 became secretary of the New England Evangelistic Association, which position he held till his death.

Perhaps the most striking service in his career was holding meetings in the colleges and universities of the country, to which he devoted about twelve years, visiting about 300 institutions.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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Receipts, Aug. 15 to Sept. 15.

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15385 ..... $10 00

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SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

NOVEMBER, 1921.

TUESDAY, 1st. *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Revelation 11. 15.*

Let prayer ascend to heaven:
Lord Jesus, come again!
Come quickly in thy glory!
Come and commence thy reign!
—D. W. Whittle.

WEDNESDAY, 2nd. *I knew a man in Christ. 2 Corinthians 12. 2.*

Live in Christ, and you are in the suburbs of heaven. There is but a thin wall between you and the land of praises.—Samuel Rutherford.

THURSDAY, 3rd. *Pray without ceasing. 1 Thessalonians 5. 17.*

That could not mean, Prolong your private devotions to an inordinate length, because great numbers of converts were slaves who were not masters of their own time. But it does mean, Cultivate a perpetual sense of God's presence, and of your own communion with him, which will turn life and its busiest work into a season of refreshing prayer and untiring intercession.—G. T. Stokes.

FRIDAY, 4th. *God hath chosen the weak things of the world to confound the things which are mighty. 1 Corinthians 1. 27.*

Banish from your thought that any

church redeemed, purified, inspired by the Holy Spirit, can be either poor or weak!—Joseph Parker.

SATURDAY, 5th. *Fret not thyself. Psalm 37. 1, 7, 8.*

This should be one of the most oft-repeated watchwords with us who have to deal in our time and sphere, as best we may, with the infinite disorders of the world. We may need it when the actual facts of history and life give us trouble. We shall need it in our practical efforts after improvement. The work of God's righteousness needs cool heads and self-commanding spirits as well as pure hearts, unflinching purpose, and zeal that counts not the cost.

SUNDAY, 6th. *I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings and your meat-offerings I will not accept them, neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream. Amos 5. 21-24.*

How impatiently the prophet contrasts the etiquette of religious ritual with the importance of human justice!—Harry Emerson Fosdick.

MONDAY, 7th. *This is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. 1 Timothy 2. 3, 4.*

Be true to your conscience and your God! Never say or do in business or anywhere else anything you cannot expect God to smile upon!—Gipsy Smith.

TUESDAY, 8th. *The Lord knoweth the way of the righteous. Psalm 1. 6.*

What is the first word about God in the book of Psalms? This, that he knows: the Lord knows the way of the righteous, the way in which he lives.—British Weekly.

WEDNESDAY, 9th. *And when he came to himself, ... he arose and came to his father. Luke 15. 17, 20.*

Repentance and forgiveness: these are the two sides of forgiveness. When we see ourselves aright we yearn for forgiveness.—M. L. G.

THURSDAY, 10th. *Ye are our glory and joy. 1 Thessalonians 2. 20.*

No worse fate can befall a man in this world than to live and grow old alone, unloving and unloved.—Henry Drummond.

FRIDAY, 11th. *We know that we are of God, and the whole world lieth in wickedness. 1 John 5. 19.*

Religion means work in a dirty world. The world is to be cleaned by somebody, and you are not called of God if you are ashamed to scour and scrub.—Henry Ward Beecher.

SATURDAY, 12th. *These that have turned the world upside down are come hither also. Acts 17. 6.*

The men of Pentecost did not leave things as they found them, but with the new power committed to them they turned the world upside down. They may not have known how they did this, but they did it, and the doing is the great matter.

SUNDAY, 13th. *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. Acts 10. 38.*

When God started to write a creed for us he did it not in words that might change their meaning, but he set before us a life, as though to teach us that whereas theology is a science which may be argued about, Christianity is a life that can only be lived.—Quintin Hogg.

MONDAY, 14th. *The Lord stood by him, and said: Be of good cheer, Paul! Acts 23. 11.*

A word of cheer may bright a day
That otherwise would sunless be,
Perchance turn winter into May,
And set an ice-bound captive free!
—John R. Clements.

TUESDAY, 15th. *Whoso keepeth his word, in him verily is the love of God perfected. 1 John 2. 5.*

Obedience to our Lord is the test of our love for him. If we loved Christ more obedience to him and to his commandments would not be nearly so hard,—in fact, obedience would be a pleasure and not a duty. We serve best what we love most.

WEDNESDAY, 16th. *Be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness. Ephesians 4. 23, 24.*

David Mendel, a Jew, the great church historian, when he became a Christian changed his name to Neander,—Greek for "new man."

THURSDAY, 17th. *The Pharisee stood and prayed thus with himself.... Luke 18. 11.*

Nowadays in the open life of the church and in the fellowship of believers there is seemingly little power in prayer, there is marked absence of travail. There is much phrasing, but little pleading. Prayer has become a soliloquy, instead of a passion.

The powerlessness of the church needs no further explanation, and the counselors of the church need seek no other cause. To be prayerless is to be both passionless and powerless.—Samuel Chadwick.

FRIDAY, 18th. *By faith ye stand. 2 Corinthians 1. 24.*

Faith is the link that binds us to every promise of God.—D. L. Moody.

SATURDAY, 19th. [*The Lord thy God*].... *suffered thee to hunger, ... that he might make thee know that man doth not live by bread only. Deuteronomy 8. 3.*

Or, paraphrased, The Lord suffered thee to be deprived of success to teach thee that man does not live by success alone. We live by disappointment as well as by attainment. Nay, in our disappointments we can gain finer attainments. The cloudless skies make a Sahara. Success alone would make us hard and dry. We need the softening ministry of disappointment. We need the enlarging ministry of failure. We need the mysterious tonic of defeat.—J. H. Jowett.

SUNDAY, 20th. *When he had sent the multitude away he went up into a mountain apart to pray; and when the evening was come he was there alone. Matthew 14. 23.*

The faith that believes that God will do what you ask is not born in a hurry. It is not born in the dust of the street and the noise of the crowd. But I can tell where that faith will have a birthplace and keep growing stronger,—in every heart that takes quiet time off habitually with God, and listens to his voice in his word. Into that heart will come a simple, strong faith that the thing it is led to ask shall be accomplished.—S. D. Gordon.

MONDAY, 21st. *Shewing mercy unto thousands of them that love me and keep my commandments. Exodus 20. 6.*

Mercy is stronger than judgment. The entail of righteousness endures long after the entail of sin is spent.—David Smith.

TUESDAY, 22nd. *I will give unto him that is athirst of the fountain of the water of life freely. Revelation 21. 6.*

Dry wells send us to the fountain.—Samuel Rutherford.

WEDNESDAY, 23rd. *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Corinthians 10. 31.*

Thank God for a gospel that sings itself into our daily lives, and that bids us sing away sorrow and care! Sin has no such hymns.—Clarence Eberman.

THURSDAY, 24th. *My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches. Psalm 63. 5, 6.*

Thanksgiving is the outcome of remembering the goodness of the Lord. Forgetfulness produces fretfulness. Meditation inspires praise, which in turn fosters joy.—A. B. Simpson.

FRIDAY, 25th. *The fellowship of his sufferings. Philippians 3. 10.*

If Christ needed to be made perfect through suffering, we also need its softening discipline. If he through suffering served and saved others, we also may share in his work of sacrifice and service. Instead of nursing our suffering in secret and letting it consume our hearts in bitterness, we may go out in sympathy and in loving service to minister to all who are in need. In serving the poor and needy of earth, we shall be serving him.—G. Sherwood Eddy.

SATURDAY, 26th. *In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Philippians 4. 6.*

What we need most we cannot tell thee in words, but thou hearest the speechless prayer! Look upon us! What we forget thou wilt remember! If we have omitted from our prayer any name, or life, or interest, thou wilt not omit it from thy love!

SUNDAY, 27th. *We will hear thee again of this matter. So Paul departed from among them. Acts 17. 32, 33.*

We think we can go to church when we like, and take up the broken hymn where we left it. Some day we shall go back to Mars' Hill and find the preacher gone.

While Paul is available make the most of him! Whilst the Redeemer tarries, tarry along with the sacred presence!—Joseph Parker.

MONDAY, 28th. *At midday, O king, I saw in the way a light from heaven. Acts 26. 13.*

This was Paul's story. Let me never be ashamed of telling my experience of my Lord.—M. L. G.

TUESDAY, 29th. *The Lord himself shall descend from heaven, ... and so shall we ever be with the Lord. 1 Thessalonians 4. 16, 17.*

So sing, my soul, in praise,
As bells chime o'er and o'er!
The coming of the Lord draws near,
When time shall be no more.

—D. W. Whittle.

WEDNESDAY, 30th. *Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. Isaiah 45. 22.*

Our souls shall know no darkness
While we may look to thee;
Our eyes shall ne'er grow weary
While we thy face can see!

—Timms.

THE LIFE AND LETTERS OF PAUL.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

November 6. Paul's Experiences at Jerusalem.

Acts 21. 18 to 23. 24. Lesson portion, 21. 27-40; 22. 1.

Instead of condensed history as hitherto given in Acts, Luke now writes in greater detail. The events of the long section for today's study occupied only about eight days. Luke recognizes the visit to Jerusalem as a crisis, a turning point, in Paul's career. He is arrested before he has been in Jerusalem a week, and remains a prisoner of Rome and of Jesus Christ (Ephesians 3. 1, etc.) for five years.

The incidents are obvious, but our interpretation of them will be governed by our opinion about Paul, whether he came to Jerusalem in a spirit of self-will or by the direct leading of God. (See lesson for October 23.) But in either case the incidents show Paul to have been the victim of two glaringly false charges.

1. Misrepresented by the Jerusalem Christians, 21. 18-25.

After the warm welcome given Paul upon arrival (17), he had a conference with the church leaders, when he related the triumphs of the gospel in foreign fields. Of course the Jerusalemites glorified God, but they turned immediately to a more personal matter, namely, that Paul was regarded as not orthodox because, they were informed, he taught Jews to abandon the Mosaic law.

The charge was quite false, but without seeking to get the truth they proposed a plan by which Paul should give concrete proof of loyalty to Judaism. Paul's policy was to be a Jew to Jews if he could win some to Christ, and he held that rites and ceremonies were nothing one way or the other (1 Corinthians 7. 18-20), so he consented to the plan.

Was the proposal good? Was Paul right in adopting it?

His action may be viewed in two ways. On one hand it may be said that he showed a big conciliatory spirit, in no way violating his known principles. On the other hand it may be said that this man who had fought Judaism in the foreign field, who had written the epistle to the Galatians to scotch it, is now guilty of unworthy concession or compromise to gain the good opinion of a lot of nobodies.

2. Misrepresented by the Asian Jews, 21. 26-29.

The plan was coming along successfully, and the seven days (of Pentecost? of the vow?) were ALMOST ended, when an unconsidered factor upset everything.

Of course there would be Jews from Roman Asia at the feast, and they had lost none of their hatred of Paul. Here was another chance at him.

They charged falsely that Paul discredited the nation, the law, the Temple. Paul loved the nation, and only taught that the law and the Temple had their fulfilment in the gospel (read 24. 14-18; 26. 6, 7, 22). They further "supposed" he had brought a Gentile into the sacred Temple precincts, and this false supposition was exaggerated into a bunch of Greeks (28).

So the plan, instead of bringing about peace and goodwill, ended in a fanatical religious riot.

3. Sequel, 21. 30 to 22. 1.

The murderous intentions of the Jews almost succeeded, but Paul is rescued—not by fellow Christians whom he is trying to conciliate, but by Roman soldiers!

Was Paul in the path of God's will? Facts and arguments can be tabulated pro and con; but at any rate Paul was not forgotten by God, or outside his love and care, for the next night the Lord stood by him and cheered him up, and commissioned him to witness at Rome (23. 11). Rome is now his goal!

November 13. Paul before the Roman Governor.

Acts 23. 25 to 24. 27. Lesson portion, 24. 10-27.

Luke thought it worth while to obtain a copy of Commander Lysias' letter to Governor Felix, a letter more politic than exact in detail. However, Paul had the commander to thank for being rescued twice inside about 48 hours from his murderous fellow Jews. Events moved fast when their further plot to kill Paul became known, and he has left Jerusalem for the last time, and is now a military prisoner in Cæsarea, the Roman capital.

The hearing before Gov. Felix occurred five days later, and is notable for the breakdown of the prosecution, the courage and fidelity of the accused, the weakness and venality of the court.

The Jewish leaders had brought along a spellbinder who could present their case in Latin. His address reads like a schoolboy's speech, falsely flattering the governor, calling Paul some nasty names, but offering no evidence.

1. Paul's defence, 10-21.

Paul does not need a lawyer, but conducts his own case with courtesy, tact, skill and courage, showing no excitement and no resentment against his accusers.

He meets the charge of sedition (5) by saying the time was too short (11), by denying improper actions (12), and by a challenge to produce proof (13).

The charge of sectarianism (5) he meets by asserting that he has the same God, the same Bible and the same hope as the Jews (14-16).

As for the remaining charge of sacrilege (6), his purpose in coming to Jerusalem and his conduct while there proved its falsity (17, 18).

It was a great speech, combining personal defence with a statement of Christian belief, even though Paul did not name the name of Christ.

2. Felix' decision, 22, 23.

The prosecution failed, and Felix should have dismissed the case; but the defence failed too,—Felix defers decision, and Paul remains a prisoner.

3. The next two years, 24-27.

Two years are covered by the next few verses. Paul sees four aspects of Gov. Felix' character.

(1) An inquirer concerning faith in Christ Jesus.

(2) A moral coward. Evidently he was not a sincere seeker after truth, since he deferred decision once again. As Paul reasoned of morality, self-mastery and coming judgment, not attacking Felix' sins but presenting that side of the gospel which Felix could best understand, and which he needed most as a man, Felix was terror-stricken. He was not dead to impressions for good, but he was not ready to break away from sin.

(3) A grafter. Did Paul have money, which, however, he would not use dishonestly to secure discharge? Or was Felix following his usual policy?

(4) A politician, and Paul was the victim of his playing politics.

Paul's contact with Felix shows what a great and fearless preacher he was. He did not trim his message in these private sessions, he did not philosophize, but struck terror to the heart of those sinners in high life by very practical presentations of the gospel. Society needs that terrifying preaching today, to arrest abuses of sex relations, violations of the Constitution, and other sins and crimes, alongside which Felix is not so morally culpable.

But how Paul's character as set forth in verses 14-16 shines alongside Felix'!

November 20. Paul before the King.

Acts 25 and 26. Lesson portion, 26. 19-32.

We left Paul bound in the military prison at Cæsarea under deferred sentence. Festus succeeded Felix as Roman procurator. He was a different type of man and official, —prompt in action, firm in his Roman sense of justice.

The lapse of two years had not abated the Jews' hatred of Paul, and they immediately tried to work the new governor, meanwhile concocting a third plot to kill Paul. But Festus proceeds in an orderly way. Paul, hopeless of securing justice, and anticipating murder if he should be released, appeals to Cæsar.

This took the case out of Festus' jurisdiction, but he had no formal charge to send to Rome with Paul (25. 26, 27). So when King Agrippa and Bernice arrived on a complimentary visit, Festus spoke of the case, and Agrippa requested to hear Paul himself. It was therefore not an official trial, but only a hearing at Agrippa's request.

The setting is given in 25. 23. It was doubtless the most aristocratic audience Paul ever addressed. Festus states the situation, and Agrippa tells Paul to go ahead.

The address that follows is recognized as one of the noblest passages in the Bible. Paul is now about 60 years old, and he rises to unequalled heights of eloquence and power. It is not so much a refutation of charges made against him, nor a personal defence, as a statement of his religious experiences,—his early life, his persecuting zeal, his conversion and commission by the risen and living Christ, and his consecration to the work of the gospel ministry. His conversion is still vivid in all its details though it happened twenty-five or thirty years before. Paul speaks with a sense of happy freedom before Agrippa.

1. Obedience to the heavenly vision, 19-23.

Apparently Paul was free to say yes or no to the call of Christ. Few decisions in human history were more momentous than this.

It made Paul a city missionary, a home missionary, and a foreign missionary (20).

It was an unbroken obedience, not in his own strength, but by help received from God (22). "Continue" is a great word in Christian life and service.

While some may have similar visions of the risen Christ today, for most of us the vision comes through the Word. The way to test a vision is to obey it, to see if it can be realized in actual experience. Heavenly visions must be met by human response. And our obedience must be sustained by God's help. Do we avail ourselves of it to meet our duties at home, at school, at business, in Christian service, in all life?

2. Effect on Festus, 24, 25.

Paul had asked for a patient hearing (3), but Festus could not sit quiet under Paul's enthusiasm, and breaks in with an interruption. Did he speak in ignorant astonishment, or in impatient anger, or in the excite-

ment of the moment, or in unbelief, or by way of taunt?

Certainly Paul was mad from his standpoint. If Christianity is not true, Paul was sure enough crazy. Either that, or filled with the Spirit!

His ready answer is not that of a madman,—courteous, dignified, self-possessed.

3. Effect on Agrippa, 26-29.

From Festus Paul turns to Agrippa with a feeling of being better understood. Was there something in Agrippa's face or manner that led Paul to put to him the heart-searching question of verse 27? Why did he challenge Agrippa, and answer for him?

But when Agrippa speaks for himself it is not in serious vein. The sequel shows no trace of conviction, no change in purpose or life. He appreciates Paul's object in trying to convert him, and expresses an estimate of Paul's unanswerable argument from fulfilled prophecy, but he will not answer Paul's question. Agrippa was not the first man, nor the last, to dodge a soul-awakening question by a jest or a sneer, half amused, half angry perhaps.

Paul meets his raillery with deep earnestness. Agrippa may sneer, but Paul will pray.

It broke up the gathering.

4. Unanimous opinion, 30-32.

The historical value of the episode is that once again Paul is vindicated by Roman and Jewish civil authorities.

November 27. Paul's Voyage and Shipwreck.

Acts 27. Lesson portion, 30-44.

Volumes have been written on this chapter, which is so full and fascinating that a teacher can only pick out a few points appropriate to his own class.

It tells of the most famous voyage and shipwreck in the Bible, if not in all literature. Recall the story of Jonah's voyage in the Old Testament.

It is incomparable among ancient writings for its proved accuracy of geographical and nautical detail. It bears the mark of truth and authenticity in every line, and puts Luke in the front rank as a writer and historian. Trace the voyage on a map.

As a matter of church history the significance of the voyage is that a new world is opening in the cause of Christ. Jerusalem is left behind for ever by the great apostle. Rome is to be the new center.

1. God.

The sure conviction born of a reading of the narrative is the fact of GOD.

2. A believing mortal.

The heart of the chapter from the human side is the apostle's creed, I BELIEVE GOD (25). Everything about Paul springs from this.

We have followed Paul around for many years and in all sorts of experiences, but this story reveals a number of characteristics which we hardly knew he possessed. Take pencil and paper, and jot them down.

For instance, his companionships and friendships (2, 3); his practical sagacity, sound judgment (9, 10, 21),—he had already been shipwrecked three times, and was inured to hardship and danger (2 Corinthians 11. 25-27); his moral ascendancy as a result of his courage and resourcefulness in time of general drifting and despair (15, 20), his helpful assistance (19, 35), his contagious optimism during days and nights of terror (22, 25, 36), his assurances of safety (22, 31, 34, 44), his common sense and prudence (31, 34), his kindly thought for others (33, 34). These human qualities were kept in a proper balance between faith and effort by his consecration (23), prayerfulness (24), faith (25), thankfulness (35).

In each emergency Paul came to the front. Like many another Christian worker he could turn his hand to anything. Unheeded at first (11), he won the confidence of the centurion (31, 32, 43). This little preacher became chief adviser on board, the actual captain of the ship and commander of the military escort.

It is a wonderful pen picture that Luke draws, an inspiring revelation of Paul's masterful characteristics. And all were born of faith in God.

3. God's providence and purposes.

Two years before the Lord had commissioned Paul to witness in Rome (23. 11). The commission still holds (24). Neither stormy sea, nor crazy ship, nor cowardly captain and crew, nor rockbound shore, nor serpent's bite, can break this "MUST" and keep him back. Rather, everything ends in getting Paul to Rome, and since there was no foreign missionary society back of him Rome provides all transportation.

God is the God of special providences. His promises once given shall be fulfilled. And he respects human agencies. The ship's company of 276 souls owed their lives to God's answer to Paul's prayers (24),—and doubtless we may include Luke's and Aristarchus'. The world does not realize what it owes to the presence and prayers of believers. This principle of vicarious salvation is the true philosophy of human history, the true social gospel.

There is need of Christian leadership in everyday life today.

Times of trouble and danger are opportunities for Christian character to shine and take hold.

The hour of emergency reveals the character of the man.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Thy Will Be Done—With My Money.

Matthew 6. 7-15. November 6.

The dross men toil for often stains the soul.

A pastor once said: "When I look over my congregation on a Sunday morning I ask myself, Where are the poor? But when I see the offertory counted in the vestry I say, Where are the rich?"

A home missionary wrote to his wife from an annual meeting: "I saw a young lady at the meeting whose costume was worth one meeting house, twenty-three Sunday school libraries, and forty cottage organs."

Douglas Jerrold tells of a man who, upon being told that the church desired to raise "five and four naughts," benevolently said, "Put me down for one of the naughts." "Missions don't pay" was his creed. "Nothing to nobody" was his practice.

Well-wishing is benevolence, well-doing is beneficence; and the reason why poverty is allowed always to confront us is that our benevolent will may find exercise in benevolent doing. "The poor ye have always with you," that whensoever ye will ye may do them good.

* * * * *

A lawyer once asked the question: "How can one get rid of so many appeals?"

"That is easy enough," was the reply. "Just stop giving altogether, and in a little while the public will find it out, and will let you severely alone as they do many others."

"Yes," said the lawyer, "I suppose that is so, but what would be the effect upon me if I should stop giving?"

"Why, your soul would probably grow small just in proportion as your bank account grew large."

Who wants to pay such a price for the privilege of withholding?

* * * * *

History records that Princess Eugénie of Sweden sold her diamonds that she might build a home for incurables. On one of her visits to the home she met a wicked sick woman, to whom she talked about Christ. She told the matron on leaving that she hoped special attention would be given to that poor creature, for the princess was anxious that before she died she would become a Christian.

One day she found the invalid with bright face because her heart was radiant with hope, and with tears in her eyes the princess said to her husband on returning to the palace:

"I saw the glitter of my diamonds today in the tears of penitence."

God's law of compensation is that if we sow nickels we shall reap nickels, if we sow diamonds we shall reap diamonds. "Whatsoever" is the line between pennies and pounds when the harvest comes.

Bible Examples of Personal Evangelism.

Matthew 4. 18-22; 9. 9, 10. November 13.

A private, serving with the American engineers in France, in reply to a letter his pastor had written him, urging his immediate acceptance of Christ as Saviour and Lord, said:

"I owe you a debt of gratitude I can never repay for the faith which your letter more than anything else helped me to gain. I guess there's always a time when men ask themselves just what there is to eternity, if there's a God, and if so where, etc. When that time comes there's nothing helps like someone who knows."

A consecrated pen always carries evangelistic ink. Paul's did. Why doesn't ours?

* * * * *

A Cherokee girl living as a maid in a Christian family suddenly became dangerously ill. Her mistress began to tell her of the love of Jesus. The girl asked her:

"How long have you known these things,—that Jesus loves the Indian, and that he died to save the Indian too?"

The mistress answered: "Oh, a great many years,—always!"

With flowing tears the girl said reproachfully: "And you never told us! My mother and my grandmother died without knowing Jesus. Why did you not come and tell this great thing to us, that they might have known the way of life?"

"Behold, now is the day of salvation" is something the saint should remember, as well as the sinner.

* * * * *

A young Western farmer, a moderate drinker, became converted and signed the temperance pledge, still continuing, however, to use the old hitching post in front of the village barroom. A good old deacon, noticing this, said to him:

"George, I am much older than you, and will be pardoned if I make a suggestion out of my wider Christian experience. No matter how strong you think you are, take my advice and change your hitching post."

The farmer became angry, then grieved, then repentant, and with repentance came the vision of downfall if he continued hitching at the same post; but he changed it, and in later years filled the saintly deacon's place in the church.

Opportunities to speak the saving word are always at hand. We must watch for and seize them, leaving results with God. Hath not the Book said, "The words of the wise are as goads"?

The Goodness of God.

Psalm 34. 1-10. November 20.

Sings Merry Youth:
"Thanksgiving's but a holiday,
A day for feast and joy and song,
A day when moods are only gay,
And Time with swiftest feet speeds on.
We'll greet our friends with royal cheer
This jolliest day of all the year!"

Says Middle Age:
"Thanksgiving is the sacred day
When near and dear come speeding home,
When sweetest memories display
The charm and tenderness of days agone.
O day for uttered thanks sincere,
The richest day of all the year!"

Prays Aged Sire:
"We thank thee, God, for all that's past,
The joys of youth, the fruits of age,
For home and children, lad and lass.
We thank thee for sure anchorage
In thy great love, thy care so dear,
Throughout the days of every year."

* * * * *

The story is told of a lay preacher, who in writing to a friend forgot to add a word of cheer, as was his custom. So he wrote on the address side of the sealed letter:

"Be of good cheer, brother!"

When the friend received the letter he found that the post office authorities had stamped against the inscription this intimation:

"Contrary to regulations."

Have you ever been in some homes on Grumble Street where you felt it was "contrary to regulations" to be of good cheer? Only the grateful can enjoy goodness. The grumbler cannot even enjoy love.

MY THANKSGIVING.

For the joy of work;
For the chance to hit hard when necessary;
For the goodness and the grit of the fellow who may disagree with me;
For the test that shows wherein I may grow stronger;
For the thought that each new day may be as the beginning of life;
For the power of Christ, whom I serve;
For the final victory which I know shall be mine if my faith fail not.

Christian Progress among the Immigrants. Home Mission Meeting.

Isaiah 43. 1-7. November 27.

Not long ago thirty-three young people joined a church in Vermont,—and thirty of them were foreign-born.

Over thirty tongues are represented in the membership of the churches of Connecticut. An old Jewess in this state said to a minister:

"You call on my son-in-law. He no go synagogue. He nuttings. I'd rather he be Christian than nuttings."

The alien in our churches outranks in importance almost every other thought of our missionary enterprise; for (first) the alien is already in our churches; or (second) if he is not in our churches the time is close at hand when we shall have no churches into which he may enter. The problem in its simplest terms is, get the immigrants into the churches or the churches will cease to be.

Why are not the Italians, Jews, Greeks, Armenians, Chinese and Japanese, pressing into our churches as they are into our shops and stores and laundries? Whose fault is it, if educating them in the principles of democracy we do not also instruct them in a theocracy wherein every man counts himself a subject of the kingdom of heaven?

Remember: foreign missions at close range should command just the same fidelity as missions in foreign lands, while they have the advantage of greater results for both the homeland and the land afar off.

* * * * *

God is sending now the peoples
By the million to our shores;
They are coming from all nations,
They are knocking at our doors.
Shall we send the gospel message
To the souls across the seas,
And neglect the heathen with us
Who have needs as great as these?

It is God who in past ages
Hath controlled the tides of men;
And our God in his high heaven
Doth control today as then.
It is God who calls his children
With command both loud and clear:
Haste, O haste, my faithful workers;
I have sent the nations here!

The Value of the Soul.

(Matthew 16. 26.)

On what does Christ base the value of the soul? (1) The estimate of the eternal judge. He is concerned in the development of manhood. Man is his last, his crowning work. Where he sees men trying to be what they ought to be and may be, he honors them; where they despise themselves he is indignant at them. (2) The judgment is not remote, but nigh at hand. It will not be delayed.—John Gardner.

No man has any business to be in a bad business.—Wm. A. Sunday.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

NOVEMBER, 1921.

Tuesday, 1st. Revelation 2. 1-7.

These letters are each of them intended for the people to whom they are addressed, yet related to the group in which they are presented, and through that group to the entire church in all ages. This is true of every portion of Holy Writ; it is the peculiar quality belonging to the Bible.

It will be noted that the speaker is Jesus, and that the form of address is those attributes in chapter 1. 13-18 which apply to such moral and spiritual conditions as are revealed in the letters. Yet it needs the sum of all the letters to describe the fulness of Christ. This is still true. Each age is needed for the full interpretation of our Christ. He has full knowledge of each and all. He is unerring in his judgments, he is regal in his promises. Yet what he says he says for all. He that hath ears let him hear what the Spirit saith to the churches.

This letter is addressed to the angel, the guardian spirit of the church. We have already given our reasons for believing that the angel is not the presiding elder or pastor, but rather the collective spiritual consciousness of the church which inspires it to service. It is not merely the common thought, common emotion, but the common policy of the church, that which impels it to be and to do for its community.

Lightfoot writes of the contrast between the heavenly and the earthly fires, the star shining by its own inherent light and the lamp flickering and uncertain, requiring to be fed with fuel and to be tended with care. "The star is the heavenly representation, the lamp the earthly realization."

We can pretend to be what we are not, and men may be deceived, but not so the Lord who holds the pure white light of truth and knowledge in his right hand. He saw the church laboring to the point of weariness, he noted its brave and persistent endurance, its repugnance at the presence of evil-minded men. He saw how the church had made experiment of certain teachers who came under a pretence of newness and culture, and had discovered their falseness. Yet there is an insidious evil tapping the strength of the church. Its activities continue, its motive is sick unto death. Its love for God, its devotion to Jesus Christ, is dying. And no individual or church will continue as a virile force when it has ceased to be devoted to a personal Saviour.

Gracious indeed is the promise to him that overcometh. How difficult to realize that a man must fight if he would retain his initial impulses! Love must be guarded and defended. As time passes we are apt to take it for granted, to allow our fancy to become vagrant. A husband can continue to maintain his home when his early love for his wife is dead, but a true husband guards the ardor of love, keeps it fresh, and pure, and eager, and undivided.

Christian habits are excellent, but devotion to our Lord is the only dynamic that guarantees a fruitful age.

Our Father, we thank thee for exceeding great and precious promises, and for this chiefly that where love is there shall one day be discovered a way back into paradise and free access to the tree of life! We pray that the motives which robbed us of paradise may be destroyed, that we may be delivered from pride and vainglory, and may walk humbly with our God. Amen.

Wednesday, 2nd. Revelation 2. 8-11.

This church was able to bear the scrutiny of its Lord. Its chief persecutions arose from the Jewish synagogue.

Jesus comes to them with a declaration of his unchangeableness, and of his victory over those who had plotted against him when he rose again from the dead. He knows all about the church in Smyrna. "We go from one hour to another, from one day and year to another, and what is once fairly past in our doing and omitting and suffering is scarcely regarded by us any more; it is like water that has flowed past. But into the omniscience of Christ all things are taken up" (Bengel). He never forgets. He sees a sequence in life which we cannot follow. He looks for fidelity, and when he sees it is ready with his encouragements and rewards.

The reference to "ten days" is not to be taken literally. It means, the tribulation though sharp will be brief. You are to go through a period of cruel persecution, in which many will win the martyr's crown. The persecution will not be for long, but whether long or short be faithful, and thou shalt wear the victor's wreath, even everlasting life!

What is the "second death"? Bossuet says: "The second death is the final condemnation which sinners undergo at the judgment of God. The first death is the natural one." The first death is inevitable to each of us, the second we may be saved

from by surrender to Christ. "It clearly points to a death which is other than that of the body," says Carpenter; "it stands in contrast with the crown of LIFE. The expressions of 20. 14 and 21. 8 exclude the idea that a cessation of conscious existence is intended. The life of the spirit is knowledge of God (John 17. 3), the death of the spirit, the second death, is the decay or paralysis of the powers by which such a knowledge is possible, and the experience of the awfulness of a life which is without God."

O God, we pray that through the merits of Christ we may be saved from the terrors of thy judgment and the awfulness of the second death! Grant that when we have finished our earthly course we may enter into the possession of that life which is the gift of Christ! Because of it may we not be afraid of those who can kill the body! May we be loyal, may we live the conquering life! Amen.

Thursday, 3rd. Revelation 2. 12-17.

Pergamum was fifty miles from Smyrna and fifteen miles from the sea. As a commercial center it was being outdistanced by Smyrna and Ephesus, but as a center of government and of culture it had an importance all its own. It combined a cathedral city, a university town, and a royal residence, and thus had a distinction unrivalled in Asia. It was the first city in Asia to institute the worship of the emperor, and to punish with death any who would not conform to such worship.

The church of Christ in Pergamum had to meet a stern challenge, and did so without flinching. Not only had it to face danger, but ridicule and social ostracism. It cost something to be a Christian in such surroundings.

Evidence of what was involved is seen in the compromise which some members of the church had made, and which had not led to church discipline. Some within the fold were like Balaam, who was brave and loyal in his public declarations of truth but privately stooped to suggest licentious things to Balak. They magnified the state of grace and the liberty of the children of God as though it made them free to mingle with idol-worshipers, and to eat the food and indulge in the vices of such worship. "Is there not a vague, unavowed, unrealized idea that the atonement has made sin less fatal," asks Vaughan, "that even sin indulged and persisted in may yet not work death?"

This is the situation which calls forth the word of him who carries a sharp, double-edged sword. Let the church change its attitude to all such sophistries and practices lest the Master come in judgment! There is a church consciousness which espouses goodness, and there is a church responsibility for the vindication of godliness. If it is neglected or ignored guilt will rest on the entire fellowship. Woe to a church when Christ makes war upon it!

To him who conquers, to the church that stands loyally for the vindication of Christ, there shall be given a heavenly good far better than anything the world can enjoy. "Those who overcome the temptation to indulge in forbidden meats will receive the heavenly manna as their reward, not merely the restoration of the old privilege, but the partaking of that true bread from heaven of which even the manna was but a symbol" (Scott).

What is the "white stone"? It was the kind of stone used in voting, with a flat surface on which a name could be written. Among the cults existing in Pergamum it was used as possessing some magical power.

Jesus will do for his faithful ones something vastly more certain and precious than could ever be promised by pagan magic. The Master gives the secret sign, and we know that we have an abundant entrance into the kingdom guaranteed to us. Yes, the Christian has meat to eat that the world knows nothing of, and he possesses a secret assurance that the world can never take away.

Dear Lord, grant us that character, that new nature, which makes us living expressions of thy spirit and purpose! We want to be in the world as thou wast in the world, unspotted by it, yet as lights in it. Grant us this favor, for thy name's sake. Amen.

Friday, 4th. Revelation 2. 18-29.

Thyatira is associated with the name of the gracious Lydia who showed hospitality to Paul and his friends during their sojourn in Philippi.

The speaker is the Son of God. This term is unusual in this book, and shows the true nature of Jesus. One who is august must deal with the situation in Thyatira, therefore the Christ reveals himself as Son of God.

The church at Thyatira was wonderful in many ways. What was its fault? An easy-going tolerance which allowed it to condone the aggressive laxity of a clique in the church which was led by a worldly-minded woman. The qualities that made Jezebel a byword in Israel were reproduced in this woman, and because of her social power, or in the interests of peace, the pastor and officers and members were allowing the clique to carry on a propaganda. The woman was playing the rôle of prophetess, leading Christians astray, preaching personal liberty to remain in pagan society, to practise pagan habits. The woman had been rebuked before, but she was aggressive and daring, and defied rebuke.

The punishment threatened is that her sensuality shall breed disease in herself and her offspring. It is strange that anyone

should imagine that the mind can become so detached from the body that it can allow the body to debase itself and yet retain holiness in the region of its thoughts. Such ideas always end disastrously. Let the church understand that it is its duty to witness for social purity, to insist on loyalty to Christ!

The promise is that the church that holds itself aloof and separate from lax morals and lax habits of business as well as pleasure will ultimately become the dominating force in the community. "Whenever the church has illegitimately grasped at power she has lost it," says Carpenter. "The wretched power which she has wrenched and stolen from the nations has been turned against her; she has been obliged to crouch to them, and beg their help, and they have justly spurned her. If she had trusted her Lord he would have given her the morning star." Later on he speaks of himself as the morning star. The expression means therefore that he will give himself to them.

The way to a personal experience of Christ is loyalty to the principles and practices which he enjoined and exemplified.

O God, we pray that we may go from grace to grace, that all thou hast accomplished in us may lead to a deeper knowledge of thy will and a closer conformity to the example of our Lord! Grant that we may be as the salt of the earth, the light of the world! Hear us on behalf of the womanhood of the churches, that their influence may be on the side of purity, morality, simplicity, piety! For Christ's sake. Amen.

Saturday, 5th. Revelation 3. 1-6.

Sardis was thirty-three miles from Thyatira, and twenty-eight from Philadelphia; an ancient and illustrious city, the center of a dyeing industry, also of metal smelting.

To the church in Sardis a message of denunciation is sent. He who speaks is possessed of the attributes of God and of the very Spirit of God himself. As Alford says, "these spirits, this plenitude, Christ, the lord of the church, possesses, is clothed and invested with, in all fulness. From him the spiritual life of the church comes as its source in all its elements of vitality. He has in his hand all the Spirit's power of conviction, he wields the fire of purification and the fire of destruction. Here the lord of the church comes armed with all the powers of the Spirit, searching the depths of hypocrisy, judging of the worthlessness of works not done in faith."

The church in Sardis is dead in all essential respects. It is called a church, it has the organization of a church, it has churchly habits, but its soul is pagan, not Christian. It has no aloofness, no separateness, it stands for nothing. Only a remnant of its former manner of life has survived, and even this is fast disappearing. Repentance and extinction are the only alternatives. Become awake! A sleeping sickness is on the church; awake! Death was in progress here, says Vaughan, a process of spiritual mortification was going on in the soul, but at this moment Christ calling, and Christ quickening, and Christ enabling, it may be undone.

Blessed indeed shall the individual be who in a cold and dying church can overcome! After all, we have a duty to perform for Christ's sake. We ought not to abandon the church, but to remain in it and pray for it and work for it. I have seen a faithful man win another, and with him covenant on behalf of a dead church, and signs and wonders followed.

Note the blessing promised to the faithful. They shall be companions of the lordly Christ, they shall be adorned with garments of triumph, their names and deeds shall be entered on the roll of God's heroes, they shall be recognized and acknowledged as Christ's beloved in the day of reckoning.

Do we grasp the significance of the idea that a process of erasure as well as of record is constantly going on? If the soul makes final choice of evil, God's pen goes through the guilty name. If we are true and faithful, our names and records are cherished, and we are enfranchised in heaven.

Our Lord and our God, who hast redeemed our lives and given them eternal significance, we pray that we may learn to live in a manner worthy of thy love! May we be true to our Lord, serving him in the midst of a crooked and perverse generation! Grant unto us thy companionship as we tread life's way! Amen.

Sunday, 6th. Revelation 3. 7-13.

Philadelphia, twenty-eight miles from Sardis, is the only city of the seven which still remains. It was a great commercial center, and a key city in the task of evangelizing Asia Minor.

The church there won unstinted praise. The Christ who reveals himself to such a church is the holy One of God, who consecrated himself for the sake of others. He is true in the sense of genuineness, reality, sincerity. Through and through he was devoted to God and man.

"Though in a sense the keys of spiritual advantages are in the hands of his servants," says Carpenter, "he still retains the highest administration of them in his own hands. The power of the keys intrusted to apostles gave them no right to alter the essentials of the gospel or the fundamental principles of morality."

What is the "open door"? Is it a door of escape or of opportunity? A church finds its life and its crown through service. Its service must not be regulated by the approval of society but by the needs of man. Case says, "The reference to their lack of

resources seems to imply a worldly poverty similar to that of the Smyrneans. While in each case the low economic status of the church meant lack of prestige in the community, it did not foster a disposition to cater to the demands of heathen society." This community of loyal hearts has been through a testing time. If its strength was small it had One who anticipated its needs and opened the door in front of it. This is always the Master's way. He will provide opportunity for the feeblest who seeks to serve him. Not only so, but he will anticipate their efforts and will make the persecutor into a servant of the cause.

Not only is the way of service open, not only are persecutors turned into servants, not only are these humble but loyal Christians openly declared to be objects of their Lord's affection, but their patient loyalty is watched by his protecting care. Trials are coming such as might well shake the faith of the most loyal, but he will stand as the guardian of their strength.

Bossuet says: "The prophecy is remarkably characteristic of the prevailing tone of the apocalypse. It is the tone of immediate expectation of the end. The last great struggle throughout the whole inhabited world is at hand. The storm is drawing near."

A pillar in the temple is an object of beauty, utility, necessity and permanence. "The promise is of a secure and permanent position in God's temple," says Vaughan. "Philadelphia is said to have been singularly liable to earthquakes; not a building, common or sacred, but it might suddenly fall in ruins. The promise here made is that no such risks shall await the heavenly temple, or those who have been built into it." We shall also be franchised citizens of the city of God which shall be the center of the new order in the new time.

O God, we pray for that confidence which enables us to be brave in the face of criticism because we know that our Vindicator liveth! Help us to be patient under trial, and to endure with meekness the harsh criticism and opposition of those who are enemies of Christ! In Christ's name. Amen.

Monday, 7th. Revelation 3. 14-22.

Laodicea was situated east of Ephesus and near Colosse. Ramsay says it was a small city until after the Roman period had begun; then it rapidly became great and rich. Destroyed by an earthquake in A. D. 60, it disdained to seek help from the liberality of the emperor, as many of the greatest cities of Asia had done. Hence its boast, "I am rich, and have gotten riches, and have need of nothing." It was a banking center, and had a good deal of manufacturing, and it was a medical center, especially for diseases of the eye.

The Christ who addresses the church of Laodicea is one who remains when all else fades, whose words are imperious when other words are obsolete, who incarnates the true and the dependable. Our testimony concerning God is fragmentary and partial, his is absolute. He is trustworthy, and holds a position of authority over the whole creation of God. A few years earlier these people had received letters from the apostle to the Gentiles. It is probable that the epistle to the Ephesians was addressed to Laodicea, and that the epistle to the Colossians was for them too. Now they have lost their passion, they have become a people of wealth, they have comfort, security and prestige, they are content with externalities. The standards of business and society are being applied to the church. They are not troubled with heresy, but they are formal, smug, content. Their pews are full, their budgets are large and amply met, their ministry is congenial, things are running smoothly. There is no abandon of love such as once characterized them.

It is the failure of the second generation! Those who first came to Christ rejoiced and wondered at the riches of grace. Their children take the grace of God for granted, and rejoice in the riches of their banks and warehouses. Case says, "The lack of exaggerated evil in the church seems to the seer a positive disadvantage, for otherwise there might be more hope of reform. But the Laodicean Christians were too respectable to feel the sting of reprimand, and too inferior to merit praise. Their religion was a tepid affair."

We have a Master whose love is pure and deep, and therefore capable of saying what is unpalatable if necessary to the happiness and life of his beloved. Observe the sudden change of address from the church, the corporate unity of Christians at Laodicea, to the individual, each individual to whom this letter might come.

It requires more courage and strength to change back to a loving ardent life after long years of smug complacency than it does to fight against the attacks of evil men. God give us grace to overcome our coolness and self-satisfaction, and to love our Saviour with ardor and devotion!

Dear Lord, we thank thee for the challenge of love! We pray for forgiveness in that we have taken our salvation for granted. Help us to realize the need for anxious toil if our calling and election are to be made sure! May we be on our guard lest the cares of this world and the deceitfulness of riches choke our souls! For Christ's sake. Amen.

Tuesday, 8th. Revelation 4. 1-5.

In the first chapter John was told to do three things,—to write what he saw, to describe things as they are, and then to tell what is to be. He told of his vision in that chapter, and in the letters to the churches

for which he had a certain responsibility he told the condition of the church on earth. Now he turns to the skies and tells us what is happening among those who have crossed the border line. Beginning with chapter 6 he will tell what is to be.

In chapters 4 and 5 we are shown those forces and personalities who are related to God the creator and to the Lamb, who is God the redeemer. There is an interrelationship and interdependence between earth and heaven; they are united in praise, service and destiny. We begin with a vision of creative majesty, which should be compared with Isaiah 6. 1-4; Ezekiel 1. 24-28; Daniel 7. 9, 10.

In the poetry of the book we are shown a door opening into the sky. A voice is heard through the doorway. It is the voice which John had heard before; its tones are wonderful, challenging, authoritative; a voice which is now like a trumpet, and again like the sound of many waters; the voice of the Christ of glory. Again John's soul is stirred, the Spirit of God awakens him to see and hear the wonders of the spiritual world. He is to look upon the transcendent majesty and power of God.

The central fact in the spiritual world is an occupied throne! The drama of history is under control. The occupied throne is an eternal reality. The jasper suggests holiness; the fiery red sardius, righteousness; the green emerald, freshness and fertility. These are attributes of the God who occupies the throne and controls the destiny of the universe. The rainbow is the evident token of mercy, of God's faithfulness and constant care.

What is the meaning of the twenty-four elders sitting upon their thrones? The visionaries of the Old Testament knew them not. To them God was the omnipotent, and dwelt in solitude. Here these elders are set around God, they are possessed of royal dignity and authority. They have an office corresponding to that of presbyter or pastor on earth, they number 24, they worship God and surrender their power to him, they worship the Lamb, they render the incense of praise and intercession, they sing alleluias, they speak of those who are arrayed in white robes. Are they priests or princes? Their white robes may be either; priests do not have thrones. Being 24 seems to suggest completeness, 12 as representing the whole kingdom of the redeemed on earth, 12 the complete kingdom of the redeemed in heaven. Scott thinks we ought to see in these elders a group of angelic beings, whose presence in the heavenly temple was part of the ancient Jewish tradition. Compare Colossians 1. 16, where "thrones" may refer to the same class of angels.

O Lord most holy, most mighty, we worship thee! By thee are all things upheld, through thee all things are dominated by holiness and righteousness, so that evil is made the servant of God and human wrath an instrument of praise. Help us to trust thy mercy and thy care! For Christ's sake. Amen.

Wednesday, 9th. Revelation 4. 6-11.

The sea of glass was well understood by Jewish people, for when Solomon's temple was built a molten sea was placed on the right side of the house, eastward toward the south. Its appearance was as though it were a paved work of sapphire stone, as it were the very heaven for clearness. The Hebrews thought that on the threshold of heaven there was a very great sea, and beyond it the throne of God, the setting giving grandeur and majesty to the scene. Carpenter says, "The woman apparelled in purple splendor sits upon many waters, 17. 1. The waters are explained (17. 15) to be peoples, and multitudes, and nations, and tongues. Her throne rests upon the fickle and stormy sea of world opinion, fashion and passion. The waters represent the unguided, unprincipled and unreasoning thoughts of men. By analogy, the calm, glass-like sea, which is never in storm but only infused with flame (15. 2), represents the counsels of God, those purposes of righteousness and love, often fathomless but never obscure, always the same, though sometimes glowing with holy anger."

What are we to understand by the four living things? Undoubtedly John is influenced by Isaiah 6 and Ezekiel 1. They are seraphim and cherubim, whom the Jews regarded as supernatural beings. They are characterized by sleepless vigilance. We are not to think of a blind force, but of a reasoned providence as revealing itself in nature. The reference to a lion, a calf, a man, and an eagle does not suggest anything evil, but rather service. It has been suggested that we have a perfect picture of true service, which should be brave as the lion, patient as the ox, intelligent as man, aspiring as the eagle.

The song of the cherubim is the same that Isaiah heard, praise to the eternal and unchanging Lord. The six wings express reverence, humility and obedience; they veiled their faces from his pure and holy light, they hid their feet, and they spread their wings to fly on holy errands. These are the attributes of sainthood. There never was a time, there never will be a time, when God shall not be glorified by reverent, humble and obedient worshipers.

The four and twenty elders typify the regenerated church. Their act is that of men who have overcome. They blend their voices with seraphim and cherubim in ascribing praise to him who has displayed the wonders of creation, those wonders which the psalmist described in the 19th and 104th Psalms. He willed their creation, he wills their continuance, he is the

guarantor of their future. Blessed be his name!

Our God, we adore thee for the world of sight and sound, we praise thee for that invisible but real world in which thy will is perfectly done, and in which every moment is charged with joyous praise! We pray for the speedy coming of the day when earth shall be like heaven. Amen.

Thursday, 10th. Revelation 5. 1-6.

We have been looking on the ineffable holiness of God the creator; we are now to behold the solution of the eternal enigma.

What is the central thing in the universe? Why was there a creation? What is the key to the riddle of the universe? We have seen the vastness, purity and strength of the eternal purposes, and as Vaughan says, before the sea of glass and the throne itself are four living creatures, each representing a whole class of animated beings, and each typifying, it may be, a component quality,—courage, industry, aspiration, sympathy,—of that perfection of character which shall approach nearest to the throne of God.

What is the roll, or book, to which John refers? It was evidently a papyrus roll, attached to a stick and secured by tieing or sealing. This roll was in seven sections, each being fastened with a seal. No one who had lived and served had won the right to break the seal and discover the secret of the divine purpose. The prophets of old had discovered the book of mystery. Isaiah said (29. 11), "The vision of all is become unto you as the words of a book (roll) that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed." Heaven and earth are alike cognizant of the mystery, and have waited for the advent of one who should be worthy to break the seal. Hitherto none had appeared as possessing the right or ability. It is a question of character. God had not willed that there should be mystery, he has waited for one who should be worthy.

Carpenter says: "If we say it is the book which unfolds the principles of God's government,—in a wide sense, the book of salvation,—the interpretation of life, which God alone can bestow, we shall include, probably, the practical truths which underlie each interpretation, for all—Old Testament and New, man's heritage and destiny, God's purposes and providence,—are dark till he who is the light unfolds those truths which shed a light on all. Such a book becomes one which contains and interprets human history, and claims the kingdoms of the earth for God!"

The burden of life rested heavily on John's soul. He could not restrain his tears as he faced the baffling problem. If only we may know the meaning of things, that sacrifice and pain are not in vain! If only we can know that love is at the heart of things! But to suffer and die for a cause, and not to see any vindication of the cause, that is life's bitterness! "Without tears the Revelation was not written, and without tears it cannot be understood."

John's attention was directed to a lion, but when he beheld it he saw a slain lamb. Stevens says, "He looked to see power and force, whereby the foes of his faith should be destroyed, and he saw love and gentleness, by which they should be conquered by being transformed into friends. The might of Christ is the power of love. At the heart of God's sovereignty is sacrificial and suffering love."

Let us pray with Dr. Jowett:

My Father God, wilt thou help me to be conscious of thy presence, even while I go about my common work? Let the background of my mind be ever occupied by the king! May I see everything as in his most gracious presence! Oh for a closer walk with thee! Amen.

Friday, 11th. Revelation 5. 7-14.

John has shown us that he who is worthy to discover the eternal secret is the crucified Christ. The marks of sacrifice are vividly present. He receives the homage of the cherubim as well as of the redeemed church of God, but it is homage centering in his Saviourhood. Because of what he did for sinners he is worthy to discover the purposes of God. Through Christ we are to learn the mystery of creation, the meaning of suffering, the method of providence, the secrets of destiny.

Vaughan says: "The elders in this vision are the representatives of the whole church. The prayers which they offer are representative prayers, not vicarious prayers; their own as representing all, not the prayers of others rendered efficacious by their intercession."

It was a heavy price to pay, but he who sacrificed his life for others won all others for himself. By right of purchase humanity belongs to Christ. The four terms, tribe, tongue, people, nation, give us extension in all directions; there is nothing local or partial. "It is co-extensive with the earth in its design, it is co-extensive with human nature in its efficacy. Every precept of Christianity is quickened by the power of the death and resurrection of Christ. It is by the presence of this power that they are Christians, and it is as Christians that they conquer the world" (Scott).

Not only is the Saviour praised by those representatives of humanity who are already surrendered to him and members of his church or new kingdom, but the vast host of angels ascribes praise to him and acknowledges his high majesty and worth. And as a climax to the anthem all creation, all existences in heaven and upon the earth and in the underworld, acknowledge the

undisputed sovereignty of God and of Christ.

"This marks the close of the first portion of the book," says Scott. "If we call it the Introduction it is only because it leads up to that which forms the bulk of the book, for which it was probably written. It has displayed the background of eternal facts against which all human history is transacted. It has revealed in a highly dramatic form the twin principles of the creative power and the redemptive purpose of God, which are the moving forces in that history." The message is, "Believe in God, believe also in me."

Case sees only a conflict between certain extremists in the Christian church at the close of the first century and the Roman empire, the alternate to the worship of the Roman emperor being the worship of Christ. Such a view is too one-sided to be true. This is a book for all times and all places, for the church universal. Its message is to the whole church and the whole human race. It finds its effectiveness in the response of every believer.

The church is no better than its component parts. Let us seek grace whereby we may overcome!

O God, we turn to thee for refuge, praising thee as our shield and also as our champion! For where we fail thou revealest thy salvation; where we are weak thou displayest thy perfect strength. Help us to know thy delivering power in the face of every evil that threatens our souls! Amen.

Saturday, 12th. Revelation 6. 1-8.

We now come to the dramatic moment when the Saviour Christ opens the seals and reads the contents of the book. This is preliminary to the full unfolding of the eternal purpose. It tells of the struggle which man has made in his endeavor to solve the mystery, and of the reason for the victory of Jesus. This chapter does not tell what is in the roll, but what has occurred along the avenue of time as men have tried to read it.

The four horsemen are the story of the attempt to establish the ideal kingdom on force. It is the story of Alexander, of Napoleon, of the Kaiser, of anyone who believes that the end justifies the means, and that by the sword he can write new and ideal constitutions of society. I do not think that John is telling what is to happen to Rome merely or chiefly, but what is and will be our human record till we recognize that the universe is on the side of Christ and has placed the scepter in the hands of self-sacrificing, redeeming love.

Look at the picture. The four living creatures challenge the four horsemen to come from their work in all the earth. (Remember that "four" is symbolic of what reaches to the confines of humanity.)

First we have the crowned warrior who is enjoying his triumph. White is the color of conquest. But what happens? Wars of conquest never end themselves. The white horse is followed by the red horse and a warrior with a dripping sword,—Revolution, Insurrection. War breeds war, passion awakens passion. Stir up the fires of hate and the lust of blood, and you will find it impossible to quench them. Rome must be prepared for Alaric and the Goths.

The red horse is the precursor of the black horse. Famine stalks on the heels of war,—famine and the profiteer. Of the black horse Case says: "Food becomes so scarce that a quart of wheat, the standard daily ration for one person, would increase to twelve times its normal price. The cost of even the coarser barley meal would similarly advance to the daily wage of a workingman. Oil and wine were the characteristic luxuries of the rich, therefore it may well have seemed to John that an appropriate feature of the final distress would be an aggravated indulgence of pleasure among the rich, while the more staple articles of food were becoming almost unattainable for the masses." It always happens that war hits the poor. War gives the unscrupulous merchant his chance to batten on blood. While babies are starving the rich are carousing.

On the heels of famine comes pestilence. The fourth horse is ashen gray. Its rider is Death, and his attendant Hades. He brings all sorts of hideous death-plagues and beasts. The picture is hideous, but why recoil from its lurid coloring? As Christina Rossetti said: "Hades follows death. Death reaps, Hades garners."

And yet men make war! Industries are taxed for the preparation of munitions and training of lads for war! And churches bless the banners that are to lead the boys to the slaughter-house! That is our record for all these thousands of years.

We have thought that the key to the universe was force, but the lock has refused to yield, and humanity still stands outside the kingdom of brotherhood and peace!

Hear us, O Lord, as we cry unto thee, and forgive us our evil ways, our feuds and wars, our anger and malice, our jealousy and hate! Purge us with hyssop, and we shall be whiter than snow! Help us to turn in penitence to him who was despised and rejected of men! Let him save us from our sin and folly! Grant the speedy coming of the reign of the Prince of peace! Amen.

Sunday, 13th. Revelation 6. 9-17.

The warrior is not the only one who has attempted to solve the eternal riddle. There have been certain martyr souls who have devoted themselves to what they believed to be the truth. Prophets of God, they

have championed his word and testimony, believing in his law and upholding it as more precious than life. Their souls are in the eternal world, and cry out from beneath the altar on which they were sacrificed.

Most commentators think that these martyrs died in defence of the testimony which Jesus Christ bore to God. I think, however, that John is taking a wider view than that. It is the martyr for the truth of whom he thinks. His complaint is an echo of the Psalms. "Let the wickedness of the wicked come to an end, but establish thou the righteous; let the avenging of the blood of thy servants which is shed be known among the heathen in our sight." The cry from beneath the altar breathes this spirit rather than that of Jesus, and Jesus is the one who is opening the seals and about to read the secret.

The world has a way of killing its prophets. I do not think that John assumed that "God had foreordained a certain number of martyrdoms, which must be accomplished before he would intervene to bring to an end this present evil age." The championship of the truth is futile. Men give their bodies to be burned, and the world hastes for more faggots. It will not endure the man whose conscience is clamorous and articulate.

Will the secret yield itself to cataclysm? Can earthquakes and falling heavens free the lock? It is true that the Master spoke of them and said: "Then shall appear the sign of the Son of man." John sees such a day not far ahead, and beholds terrified people rushing hither and thither, utterly demented, trying to escape the wrath of God. Every type of man is thrown off his balance by the terror of the onslaught. But if it were to happen would it solve the riddle? Why did God make the universe? Why create man? Why send his only-begotten Son? Joel and Isaiah and Jeremiah had described precisely similar scenes.

Such days have come. We have had crises in history more than once, and we have had horrors like the destruction of Pompeii and Messina, but they have not solved the problem. The book of God's purpose remained unread until One came who loved us and gave himself for us. To love the universe yields its secret, not to wrath, not to vehement championship of great principles, not to war, but to self-sacrificing, redeeming love!

Our God and Father, who hast made so beautiful a world, we thank thee for all lovely things! We pray that we may learn to enjoy them, and through them may be perfected in character, and made more worthy to worship thee, the author and giver of all. And we pray for love. We would be loyal to thy Word and courageous in its defence, we would stand in awe of thy holiness and righteous judgments; but we would open our souls to love, and we pray that thy love may be shed abroad in our hearts. For Christ's sake. Amen.

Monday, 14th. Revelation 7. 1-8.

This chapter is an interruption of the story of the seals. While various types of men have tried to get at the heart of God and to understand the mystery of the eternal will and purpose, but instead have made it more obscure, what are we to say of the good and pure? What has happened to those who loved God and did his will? Are they lost? If they lived before Christ's advent, not knowing the gospel, yet believing that somehow there was a gospel, what of them? John stops to tell us in the two visions of this chapter. There are consolations of God which enable us to bear the burden of anguish that arises from the view of suffering which seems to overwhelm the good as well as the evil.

The first picture is that of an appalling catastrophe. The winds are about to burst forth in fury. Is God indifferent to what happens to the good, or does he know and cherish his own? It is a hard problem. Good men have faced it and fainted at it. In times of carnage everything is so senseless. Good and bad, innocent and wicked, go down together. No, says John, there is a great and loving God who presides over all, and orders all in mercy. He is not indifferent. He allows no hurt to come to the world until he has had his servants sealed in their foreheads. Jesus had said, "He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Scott has pointed out the three kinds of significance attached to sealing in the Scriptures: (1) to authenticate, (2) to assert ownership, to claim possession, (3) to assure safety, a protective mark.

If this had been a vision of the last time it would mean the acknowledgment by the Redeemer of those who had been faithful to him, but it is really the story of an eternal fact. It was true of the remnant of whom the prophets spoke.

What are we to understand by a hundred forty-four thousand? Alford says: "No one that I am aware of has taken it literally, and supposed that just this particular number and no more is imported. The import for us is that the Lord knoweth and sealeth his own." The number is symbolic; a complete number of the complete tribes is taken before the catastrophe occurs. God is not taken by surprise, but calmly, deliberately, he marks his own. "They shall be mine in the day when I make up my jewels."

O God, we thank thee that thou dwellest in the heavens, and presidest over the children of men! We thank thee that not a sparrow falleth without thy notice, and that none of thy little children are allowed to

perish. Thou knowest each one. Help us to be faithful unto death! Amen.

Tuesday, 15th. Revelation 7. 9-17.

God's knowledge and recognition of his children are most gloriously true of those who in every age have loved him and died for him. Scott says: "There is a difference between this vision and the foregoing. We are conscious of a sudden expansion of the horizon, and this is due not so much to any change of subject as to a change in the treatment of the same subject, a change in the tone and atmosphere. Here the redeemed are a great multitude, the special characteristic of which is that it cannot be numbered. Here they are gathered out of all nations, and kindreds, and peoples, and tongues. The writer seems to rejoice in heaping up words to show that every barrier of race has disappeared."

These martyr saints of all ages and climes take part in the festival of triumph. This is not the vision and song of the final triumph: it is the song that is continuously ascending as men and women pass from tribulation to triumph. They cry, Salvation unto our God, that is, He has brought us triumphant through the sorrows and hardships of the battlefield! We have fought a good fight, and have won. And their praise is also to the Lamb, who himself shares the triumph, the first-born among many brethren.

What a beautiful picture of the heavenly life we have in verse 17! The Lamb tends them and leads them to life-springs of waters. We have the same sense of guidance. And these well-springs of life, how enriching, how refreshing, how inspiring! And the further picture of God assuaging the griefs that had to be borne on the threshold of the kingdom! Our Father understands, and soothes our anguished spirits until heavenly calm and joy possess them. Think then of the picture: victory, joy, sorrows transfigured, service, pilgrimage, growth, life-springs of inspiration, knowledge and strength. It is an enriched life, a perfected life, a life that crowns the faith that defied death and all its horrors.

We praise thee, O God, for the glory that is coming! We thank thee that it is worth while being good. Not only do we have peace of conscience and joy of soul here, and also fellowship with good men and with thy Spirit, but hereafter we have the assurance of life abounding. Help us to be worthy of that inheritance which is reserved in heaven for us! Amen.

Wednesday, 16th. Revelation 8. 1-6.

Is this the silence of rest or of expectancy? Those who think it is the silence of rest would attach verse 1 to the preceding chapter, making it a climax to the song of those who have triumphed. The silence "proclaims a time of deep, unbroken tranquillity, when the cries and groans of earth, and even the grateful doxologies of heaven, are hushed into calm. It is the silence which tells us that sorrow is ended, and eloquently speaks of heart peace. It is the rest of the troubled on the heart of God." But the silence ensues as the fingers of him who has conquered to open the book of God begin to break the seventh seal. It is the moment when the secret of Christ is to be unveiled to earth and heaven, when the riddle of the universe is to be solved. It is the silence of expectancy. We are kept waiting for a little longer before the secret is read. In the meantime the whole universe is summoned to attention.

What follows is a prelude to the secret of Christ's victory, a victory that concerns the universe. Who are the seven angels? Throughout this book the number seven is not used literally but symbolically, hence seven angels would express the idea of the divine power as universal and perfect. So here we have seven angels sounding seven trumpets, that is, challenging the universe to attention. "Every judgment should rouse the true servant to greater vigilance and further advance. Miracles have been called the alarm bells of the universe; no less are the strange and startling events of the world's history the alarm notes blown by God's angels across the world."

Remember that the term angel is not a particular person, but a symbol of an agency personal, natural or supernatural, employed by God for a purpose. The angel with the incense is engaged in the service of the heavenly temple. John may have some idea of the Jewish Temple in mind. At any rate this angel and his assistant are in some way assisting and supporting the prayers of men. The aspirations of heaven and the prayers of earth coincide.

We now see the significance of these words. In the moment of expectant waiting we are reminded of those longings of men for the coming of the kingdom, the Simeons who have waited for the salvation of our God. We are also reminded that the angels have desired to look into the mystery, and now the moment is arriving when all shall be made plain. Pent-up desires, passions, prayers, are a mighty energy let loose at last in startling challenges to all things and all men to turn from their business and pleasure and heedless indifference to face the problem of life.

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence praise! Amen.

Thursday, 17th. Revelation 8. 7-13.

These words are confessedly difficult. Those who take them as part of the last things find them so difficult that Dr. Charles says they must be a later interpolation. He

points out that they seem to contradict other portions of the book, to interject ideas that are foreign to Jewish thought, to teach what is not found in any writing that is recognized as Biblical. From my point of view these words do not require such an explanation, because I do not think they have anything to do with the end, but are part of the story of the triumph of Christ whereby he became possessed of the book and the secret of the eternal purpose. Hence we are dealing with the story of providence, with the travail and the tears and prayers that were inexplicable until the Christ was crucified for love's sake, and came back from the dead.

The first four trumpets sound, and we are presented with a different spectacle. After the silence in heaven, after the vision of the prayers that were never answered but have not been lost, and at last find themselves answered when the Lamb of God prevailed to open the book, we are reminded of the repeated challenges that come through conflagration and pestilence and horror. The plagues affect the accessories of life (Alford). They have some correspondence with certain of the plagues of Egypt. They are supernatural in character, and their effect is limited: it is designed to challenge the sons of men and the whole creation, to attention. These acts of God have always required interpretation. Conversion is God's aim; repentance and interest in the divine side of things are desired.

There is no doubt that John believes that "not only mankind but the physical world itself will be overtaken by confusion and destruction as the end approaches." It is also true that at the first the earth shared man's curse, and the prophets believed it would share man's redemption. In that day the desert should rejoice and blossom as the rose.

O God, we thank thee for the presence of thy Spirit in the world, whereby all things have been clothed with radiant beauty, and all life has been made a working together for good! We pray for grace to trace thy presence, and that we may ever love thy appearing. Amen.

Friday, 18th. Revelation 9. 1-12.

Whereas the first four challenges were to the physical world, the remaining three are to human life. The shrill cry of the eagle challenges the heedless sons of earth to attention, and ushers in those various and hard experiences which ought to rouse men to a sense of need and eager attention to the Christ and that which he alone can make plain of justice and judgment, of righteousness and truth.

Who or what is the star from heaven that fell unto the earth? Does it personify a fallen angel? Not necessarily. It is quite true that the Jews came to believe that stars were possessed of a conscious personal nature. This star is one of God's servants. It is not Satan: Satan nowhere appears in this book as an agent employed by God to carry out a divine ordering (Beckwith). One of God's agents opens the abyss, out of which came things that torment men, diseases that attack human beings but not flowers and trees, torments of mind as well as of body which generate dark forebodings and anxieties in those who do not know God and rejoice in his mercy and forgiveness. The abyss is not the place of torment referred to in chapter 20 as the lake of fire. It is not Gehenna, for John never refers to Gehenna. It is that mysterious and awful something out of which come the sore distresses that make men pause and wonder and turn their agonized faces toward God, longing for a death that will not come.

It is impossible to identify these terrible locusts. They are evidently the symbol of something horrible and appalling, the minions of the angel of the abyss, Apollyon. Carpenter says, "Most of the visions of the book are incapable of pictorial realization without incongruities which would be grotesque and profane; nor need we be surprised, since the principles and truths are the main points with the writer. Surely the vision shows us a great symbolical army, multitudinous as locusts, malicious as scorpions, ruling as kings, intelligent as man, wily as womanhood, bold and fierce as lions, resistless as those clad in iron armor. The locust-like army has characteristics partly human and partly diabolical, partly civilized and partly barbarous." But that which torments and injures does not touch the man whose conscience is toward God.

This then is the challenge: out of the nightmare of sorrow, superstition, falsehood, war and injustice there comes a call to see light from God, to turn to heaven and there in heaven's holy blaze to see what is the place occupied by him who died for the kingdom of truth. The destruction that has dogged society when built on false foundations challenges men to turn their eyes to Christ and learn if possible a better way.

O God, our souls hunger for thee! We would be as though there were none other in the world save thee and ourselves, so that we might say, Our God, we need thee; we feel thy presence; we love thee for thyself alone! Amen.

Saturday, 19th. Revelation 9. 13-21.

Wilson says: "An altar, as seen by John, having four horns, meant a faith which influenced history in all directions. It is the religion which abolished the slave trade, which fights with opium and the liquor traffic, which puts down the mighty from their seats and exalts them of low degree."

The next of the forces that is designed to arouse man to attention and teach him his need of the Christ, his need of knowl-

edge of the will and purpose of God, is war; war which strikes so hard at the innocent, war which good men have always protested against and sought to avert. But men who are confused in thinking, as was evidenced in the onslaught of locusts, are likely to be confused and irrational in action.

Charles says: "These verses describe four angels at the head of 200,000,000 demoniac horsemen coming from the Euphrates to attack the pagan world. Now there can hardly be a doubt that the older form of this tradition is found in 1 Enoch 6. 5, 6, 'And in those days the angels shall return and hurl themselves to the East upon the Parthians and Medes. They shall stir up the kings, so that a spirit of unrest shall come upon them, ... and they shall go up, and tread under foot the land of his elect one.' Here we have a recast of the Gog prophecy of Ezekiel. The Parthians and the Medes are for the first time the historic representatives of the hosts of Gog, and their objective as in Ezekiel, is Palestine; and they set out against it at the instigation of certain angels. In our text we have a further development of the tradition. The Euphrates is still the storm center, but the hosts stationed there are no longer Parthians, or even men, but demons under form of angels, whose objective is not Palestine, but the pagan, unbelieving, idolatrous world."

Four angels leading hosts of war indicate the universal character of the challenge. War destroys, as indicated by the horses' mouths, and war tortures, as is indicated by the evil that is in their tails. The third of mankind is destroyed by war's attack, but more terrible than war's carnage is war's torture, the anguish of mind with which it smites women and children, old and young.

Charles has well said that this is a book for the present day. "John the seer insists not only that the individual follower of Christ should fashion his principles and conduct by the teaching of Christ, but that all governments should model their policies by the same Christian norm. There can be no divergence between the moral laws binding on the individual and those incumbent on the state, or any voluntary society or corporation within the state. None can be exempt from these obligations. The warfare against sin and darkness must go on, and go on inexorably, till the kingdom of this world has become the kingdom of God and of his Christ."

Our Father, we pray that through the influence of thy Spirit men everywhere may be weaned from their folly, their cruelty, their prejudice, and led to seek in Christ emancipation from their fetters of hate! We long for the coming of the kingdom of light and love. Let it be soon! In Christ's name. Amen.

Sunday, 20th. Revelation 10. 1-4.

Again we are on the verge of discovering the secret of God's eternal purpose. We have heard six trumpet calls, and now wait for the seventh. While waiting John tells of an experience that came to himself, as a prelude to the disclosure of the seventh trumpet and the breaking of the seventh seal.

John is listening to what God shall speak to him, and is ready to tell men the message. An angel descends from heaven. Beckwith says: "An angel, descending in great splendor, bearing attributes which mark him as the messenger of God, taking his stand on land and sea as indicative of a message to all the earth, with a loud voice and hand uplifted announces with the most solemn form of oath taken before God, the eternal One, the creator of all, that the divine purpose will be accomplished without longer delay. In his hand he bears also a message sent from God to the prophet."

The "seven thunders" is an expression gathering up all that has been intended by the awful and urgent challenges of the Most High. Thunder is the symbol of God's voice. When God thunders we know that victory is in sight, and John would fain take his pen and write the story of what he has learned concerning God. But there are some things which books can only hide. Even the Bible can perplex, because men try to explain by symbol and simile what needs personality. John will succeed better if he will wait for the Christ to express in himself the mystery of God. "Mankind may hear the thunder; only those whose ears God has opened can hear the utterances and the inspiriting messages which they bring. So it was once in our Lord's life. The people said it thundered; some thought an angel spake; but there were articulate words which he heard who came to do God's will, in whose heart was God's law, and to him that thunder-like voice promised to glorify his name. Dull ears there are which hear thunder, but never God's voice; dim eyes there are which see no trace of the divine craftsman in all nature though

> Earth's crammed with God,
> And every common bush aglow with him.

The thunders are not to be written down; they are for those who have ears to hear."

We thank thee, O God, for that which thou dost reveal to those who love thee! What eye cannot see, and ear cannot hear, that thou dost disclose to him who dwelleth in the secret place of the Most High and abideth under the shadow of the Almighty. We pray that thou wouldest impart unto us thy secrets, and help us to dwell in holy love. For Christ's sake. Amen.

Monday, 21st. Revelation 10. 5-11.

The angel asserts that the mystery of God was finished. This bears out my view

that in this section of the book we are dealing not with what is to be, but with an interpretation of the age-long struggle to find the key to the mystery of life, and that the key rests in the hands of the crucified and ascended Lord Jesus Christ. The solemn asseveration of the angel, recalling Daniel 12. 7, appeals not only to God's eternity, but to him as creator of all. He has a purpose in creating the universe, and no longer shall men wonder as to what it is, for the plan of God has been made plain. He declared good tidings through the prophets; they were fulfilled on Calvary.

The attempt to explain the book on the principle that this section refers to the end of the world causes scholars as great as Dr. Charles to be perplexed and to feel the necessity of altering the original. In my reading the text requires no reconstruction.

As to the eating of the book, Beckwith says: "To eat the word of God is to receive it into the heart and make it one's own. The symbolism in this passage is taken directly from Ezekiel 2. 8 to 3. 3, with characteristic variations. The Hebrew prophet about to be sent on his mission sees a hand put forth to him holding a roll, and he hears the voice of God, Eat this roll and go, speak unto the house of Israel; then he ate, and it was in his mouth as honey for sweetness. The apocalyptist introduces the new feature, When I had eaten it my belly was made bitter; and this for his purpose is the most significant part of the symbolism. Sweet as it was to be a messenger of God, to feel in his heart that closeness with God enjoyed by one whom he makes his prophet, the execution of his office was fraught with bitterness in the announcement of the awful oracles which form so large a part of these prophecies."

But the word John uttered was sweet. It was its reception that was so bitter. This is why I feel that even great scholars like Charles and Beckwith and Case are wrong in their viewpoint. If the word is the gospel itself, which John received into his heart and made his own, it was a gospel of the crucifixion of his dear Lord and Saviour; and who shall tell its bitterness? Yet now as he stands to tell its meaning, its glorious power to make known the mystery of God, it is sweet to his mouth. The bitterness is not in what he tells,—that is full of joy. In a great crisis he has a word that brings assurance and peace.

O God, we praise thee for the word of hope that sounds through the arches of time till time shall be no more! Thou hast brightened our darkness with thy presence, thou hast spoken to us through thy Son, and the word is of a marvelous salvation. Help us to anchor ourselves in that word; guard us from drifting past it! Amen.

Tuesday, 22nd. Revelation 11. 1-14.

These verses are very difficult, and there seems to be practical unanimity among modern scholars in regarding them as an interpolation. Dr. Charles is quite sure that John did not write them, though he may have borrowed them from another source. He holds that we have here two independent fragments, verses 1 and 2, and verses 3-13, both written before 70 A. D.; that the diction and idiom differ very perceptibly from those of John; that the order of the words is different; that certain phrases differ in meaning from their use in every other part of the book, etc. However this may be, we must take the words as they stand, and try to discover their meaning.

Obviously the whole passage is symbolic. All students of the Bible agree on this. John is not referring to the earthly Jerusalem,—it has vanished, nor is he measuring the earthly Temple, for it has been destroyed. That which is measured is protected, and in the New Testament Mount Zion and the temple of God are a living community of believing men. "It is certain that such an oracle understood literally could not be attributed to a Christian prophet," says Beckwith. It is contrary to Christ's word, contrary to all Christian teaching about last things.

I think with Beckwith that John is using Jerusalem as a synonym for Israel as a whole. Notwithstanding its failures, its struggles, its exiles, it is regarded and protected.

The two witnesses are not necessarily individuals such as Moses and Elijah, or Joshua and Zerubbabel, but rather the law and prophecy, the spirit of righteousness and of truth, the principles of spiritual and social religion, which have to resist and indeed at times seem to be destroyed by the beast-spirit.

The forty-two months of their witness, the three years and a half, are symbolical of a period of calamity, of the triumph of evil and oppression of God's people.

The olive trees and candlesticks are emblems of the work of witnessing. Witnesses are "channels of grace, concentrations of light."

Carpenter says: "Men can silence, can conquer, can slay the witness for a higher, purer, nobler life. They have done so. The history of the world is often the history of the postponement of moral and social advancement for centuries through the wild outbreak of some brutal, irrational spirit. . . . . There is a resurrection power in every rejected truth, the strength of it is undying."

That is it! The prophets may have been martyred, the remnant sent to the flames, truth may have been gibbeted, wrong may have been enthroned, but the witness of righteousness and truth is resurrected. The key to what perplexed the Jewish seers, the key to the problem of outraged and assassinated virtue and goodness, the guarantee of the ultimate triumph of the spiritual,

is the resurrection and ascension of Christ.

We thank thee, O God, that thou rulest over men, and though they may despise thy counsels and ignore thy reproofs thou dost not allow the just thing, the true thing, to perish! Thou makest the blood of the martyrs to become the seed of the church, thou makest the cross the magnet of the ages, thy crucified Son is crowned eternally! Help us to believe in the triumph of thy cause! For Christ's sake. Amen.

Wednesday, 23rd. Revelation 11. 15-19.

We now reach the climax of this portion of the book. We have been waiting for the disclosure of the seventh seal. Meanwhile the challenging voices of nature and of human history have been calling men to give heed, to find in God's will and purpose their happiness and peace, and at last we know the secret. It is discovered in a great anthem of praise from angelic choirs. For a period there was silence; now the chorus bursts forth.

Dr. Charles says: "Though our author has for his theme the inevitable conflicts and antagonisms of good and evil, of God and the powers of darkness, yet his book is emphatically a book of songs. Dirges there are indeed, and threnodies; but these are not over the martyrs, the faithful that had fallen, but spring from the lips of the kings of the earth, its merchant princes, its sea folk, overwhelmed by the fall of the empire of this world and the destruction of its mighty ones in whom they had trusted, or from the lips of sinners in the face of actual or impending doom. But over the martyred church, over those that had fallen faithful in the strife, the seer has no song of lesser note to sing than the beatitude pronounced by heaven itself, Blessed, blessed are the dead that die in the Lord! A faith immeasurable, an optimism inexpugnable, a joy inexpressible, press for utterance and take form in anthems of praise and gladness and thanksgiving as the seer follows in vision the varying fortunes of the world struggle, till at last he sees evil fully and finally destroyed, righteousness established for evermore, and all the faithful—even the weakest of God's servants among them, —enjoying everlasting blessedness in the eternal city of God, bearing his name on their foreheads, and growing more and more into his likeness."

The song celebrates the divine conquest of the world and the advent of the everlasting kingdom. It is not a kingdom to be established in the distant future, a kingdom which John sees from afar: it is the kingdom of God's Christ, of him to whom all authority was given in heaven and on earth. The language of the song is manifestly that of the Old Testament. The kingdoms of this world, the kingdoms which Satan had offered Jesus in the temptation, ARE become, not shall become, the kingdoms of our Lord. The power always had belonged to God, but human tyrannies had imagined that it could be won and held by strong men who led armed legions. These heathen souls are angry at all suggestions of a force mightier than a mailed fist, and a law more invincible than hate. And this Christ becomes the first-born from the dead in whom the prophets and the saints who feared God's name, both small and great, had their part. John has a great deal more to say before his message is finished, but this much can be said now, that the humble and poor as well as the great and mighty shared in the triumph of the risen and ascended Christ.

The kingdom of evil Christ has mastered. Not only so, but he has opened the way to the holy of holies. Charles says, "As the earthly ark was a witness to the covenant between God and Israel, the heavenly ark is a witness to the covenant between God and the Christian community, which is the true Israel." God will guard his own.

As the heavenly anthem closes earth answers in actions such as accompanied the death and resurrection of our Lord.

Our God, we thank thee for the triumph of Christ! Men thought they had destroyed him, but their deeds led to his enthronement. Satan had him crucified, but his crucifixion was his ruin. Let his kingdom grow and spread till it covers the whole earth! Amen.

Thursday, 24th. Revelation 12. 1-6.

Scholars have stumbled over this most difficult passage. Some say that John is borrowing from mythology, either Grecian, Egyptian or Babylonian. Some say he makes Christ the son of a sun-god. John was no more likely to be ignorant of popular stories and traditions than the author of Genesis of Babylonian traditions. To compare them is to find the difference; it is that between light and darkness.

The reference cannot be to Jesus Christ, for he had come into the world, accomplished his work, and gone back to God, and John had witnessed his triumphant glory.

"This set of visions moves in a different plane from the earlier groups," says Carpenter. "It deals with the spiritual conditions of the war between evil and good, it shows that the war is between an evil spirit and the Spirit of God, and that therefore the question is not only one between right and wrong conduct, but between true and false spiritual dispositions. Men look at the world, and they acknowledge a kind of conflict between evil and good. Their sympathies are vaguely on the side of good. They do not realize that the war which is raging around them is not between men morally good and men morally bad, but between spiritual powers, and that what the gospel asks is not merely a moral life, but

a life lived by faith in the Son of God, a life in which the dispositions are Godward and Christward."

Here then is the vision. A sign is seen in the sky of a woman, glorious and majestic. Clearly John is not thinking of the Virgin Mary but of the ideal community of God's people, even the church of Christ, in her travail for the birth of a new disposition in human souls, a disposition of universal love, peace and brotherhood,—the birth of the spirit of Christ in men's hearts. In such a crisis a dragon is discovered lying in wait to devour this new spirit. Organized society hates the new spirit generated by Christ in and through the church. Just as he himself was hunted of the beast all through his life, so is the church hunted.

However, the dragon has to reckon with God. That which he hates and would destroy God cherishes and protects. In the desert the church survives, and out of the wilderness she emerges strong, wise and resistless. God has been and is her defence until that for which Christ died becomes dominant and resistless in the earth.

Our Father, we glory in thy faithfulness! That which thou hast promised thou dost perform. Thou hast preserved thy cause through many dark and difficult days, and hast brought it forth purified, strengthened, mighty. We thank thee for its widening influence. We pray that soon all men may bend their knees to Christ. Amen.

Friday, 25th. Revelation 12. 7-12.

We are still dealing with the conflict between light and darkness, materialism and spirituality. It is recognized in the traditions of all great nations as well as Judaism. It is the fact that must be faced by Christians everywhere and always. It was a real fact to John and the believers of his generation, but he fought as one who knows that the battle has been fought and the victory assured.

Notice that in this passage we have not a conflict between Christ and Satan, but between Michael and the Devil. Why Michael? Because though Michael was at one time regarded as an archangel who defended Israel against her enemies he was now regarded as the guardian of righteousness and of righteous people everywhere, just as the Devil is the champion of evil. It is a conflict of principles. Michael is synonymous with the kingdom of God, and Satan with the kingdom of materialism. Clark says, "The words mean that evil is already hurled from the seat of power it had hitherto held, and that the first and more important stage in the conquest of Satan had already been achieved. His sphere is henceforth more limited."

Do we grasp the significance of this fact, that the prince of the power of the air has met his first defeat, and that he no longer rules the air, but has only a limited sphere on earth? That is, his sophistries are exposed; he is simply and nakedly materialistic, brutal, gross, sensual. We know him for what he is. Satan was at one time regarded as the accuser, now he is the tempter and enemy of man.

Be sure that victory is yours before you go into the battle: that is John's heartening word to the suffering church. It is evident that the brethren to whom he refers are the faithful who are still alive and exposed to the accusations.

Who are the singers? Charles says they are not angels, but men, for they speak of the faithful on earth as brethren. "They are, moreover, the martyrs who in 6. 11 have already received their glorified bodies and are bidden to wait till their brethren (observe the recurrence of the phrase), who were also to be slain, should be fulfilled. These glorified martyrs who sing the heavenly song can look forward in verse 11 and declare prophetically that their brethren have already overcome the dragon by their martyrdom."

Do not underestimate the rage of the dragon. Blood and tears were to be the lot of the church, but they were conquerors. What makes the victory certain? The blood of the Lamb, that is, the conflict waged and the victory secured by the Lamb of God; and the word of testimony, that is, the increasing witness of the Spirit of God to the power of the gospel of grace; and the fact of Christ's promise, He that hateth his life in this world shall keep it unto life eternal, that is, these loyal martyrs do not love self, they sacrifice it for the kingdom's sake, and therefore they receive the crown of life.

The martyr host who challenge heaven to rejoicing are not without understanding and sympathy for the tears and sorrows of their friends on earth, only they know there is a limit to wickedness. It shall not persist for ever. Its continuance is short, its doom is certain.

We praise thee, O God, that we do not fight a losing battle! We are not more concerned in the elimination of wickedness than thou art. Give us faith in the triumph of thy kingdom! Help us to fight courageously, knowing that this is the victory that overcometh the world, even our faith! Amen.

Saturday, 26th. Revelation 12. 13-17.

The woman as we have seen is symbolical of the community of believers, the men and women of faith, the people of any and every generation in whose souls the hunger and thirst after goodness has been born. The wrath of the dragon is against those who keep the commandments of God. Already has his anger been cruel. In the first days of the church, in the persecutions of Nero, in the fall of Jerusalem, in the present

struggle, the church has had to hide in the desert. God gives her wings as he provides her a hiding place, and prepares her a table in the presence of her enemies. The opposition of the dragon brings her blessings that she never would have received except in persecution.

How long is a time, times, and half a time? Is it 3½ years, a literal 1260 days? All attempts to find such a literal explanation have failed. The number seven is a perfect number indicating fulness and completeness; as it is it means that the persecution has its boundary. It is a phrase used for a period of calamity. It was first used by Daniel, and the persecutions of Antiochus Epiphanes lasted approximately for that period.

It is quite possible that John had in mind the experiences of Israel when escaping from Egypt when he speaks of the desert experiences of the persecuted church. Dean Alford has pointed out the parallelism. But I do not think he meant more than a description of the universal hatred which the kingdom of materialism shows and will show to the kingdom of God. It will try to drown it with torrents of hate. On the other hand, the champions of right can always count on God. And more than that, they can count on the earth as helping them. Somehow no tyranny has gone unchallenged. Babylon must meet Persia, Rome must meet those who challenge her supremacy. But I would rather see something better than one earthly power rising to crush another earthly power. To me the universe is on the side of Christ and his people.

Do not confuse stereotyped Christianity with that which John speaks about. He thinks of a community dedicated to righteousness and truth, of those who like Jesus challenge wickedness, however powerful and entrenched. Would that the modern church were a challenge to evil! Our sophisms delude us, and are allowing wickedness to recover its power. We shall never see the second coming of Christ until we espouse his spirit and stand firm in duty, true to conscience.

Our Father, we pray for thy persecuted saints, that they may know thy presence and realize thy delivering and sustaining power! We pray for greater sincerity and devotion in thy church. Help thy people to be courageously spiritual, to live pure lives, to speak that which is true, to right that which is wrong in business, in society, in government! For Christ's sake. Amen.

Sunday, 27th. Revelation 13. 1-10.

Did John stand on the seashore and observe this monster come up out of the deep? Or did the dragon, the Devil, stand and call up the beast? Some manuscripts use the first person, some the third. I think that John was the observer.

Is he thinking of the particular foe of the church of his day, the Roman empire with its cult the worship of the emperor? Most scholars think so. Case says, "As described by John, this beast is clearly a future ruler of the Roman empire who will blasphemously set himself up as a deity demanding worship of all his subjects. The recent experiences of John and his fellow Christians in resisting emperor-worship have led him to believe that the final outbreak of Satanic wickedness will be a more aggravated form of this same type of affliction." Scott says, "The dragon, as the father of cruelty and blasphemy, gives power to the first monster, the Roman state, with its ten emperors." Charles says, "The first beast is the Roman empire, the description clearly based on Daniel 7. 2-7, the fourth beast of Daniel's vision, but more terrible; but in Daniel the fourth beast represents the Greek empire of Alexander and his successors. . . . . From 30 A. D. onwards Jewish exegesis universally and Christian exegesis generally took the Roman empire to be the fourth kingdom in Daniel." He thinks the heads refer to the Roman emperors. "The reference is clearly contemporary. This being so, the horns cannot refer to the same persons."

I have quoted these scholars because we ought to know and respect them. Yet I do not care to approach the problem from that angle. It is seen that some say the horns are Roman emperors, and others say they are not but that the heads are. The Roman empire had until recently been regarded as the friend of Christianity. Nero's acts were not typical of the Cæsars. When John wrote, however, the storm was raging, and very terrible it was.

Let us look at a different line of approach. "In the vision of Daniel," says Carpenter, "the beasts rose out of the sea, upon which the four winds strove. The sea represents the great restless mass of human kind or, as it is expressed in chapter 17. 15, peoples and multitudes. The individuals, like larger and smaller waves, make up this great ocean-like mass of men, swayed by impulse or passion. Out of the sea rises a wild beast. The word is not the same as that used in 4. 7, but is a word which implies the predominance of the beast nature. Whatever power rises is one which rules not by love or right, but by fear and wilfulness."

Now this is the true line of approach. I think John is engaged in describing the eternal conflict between good and evil, right and wrong. World powers build themselves on force. Like wild beasts they pounce upon men. The blood-lust is in them, they are treacherous and relentless. They are avaricious, vain, greedy for power and pelf. Their principles dominate their policies.

It is a frightful vision, yet do not fail to notice that the beast is vulnerable. It has

received a death-stroke already, it is not omnipotent. That is the gospel. Christ has fought and defeated the beast, and if for a moment it has recovered, that which has been defeated can be defeated again.

The principle of wickedness may clothe itself in Rome, or Germany, or Britain, or America,—it is always the same. The only hope is for the kingdoms of this world to become the kingdom of our God and of his Christ. And they will, for Christ has mortally wounded the beast, and it is for those who share his spirit to finish the process. The blasphemy is the claim of force to be divine.

Let believers who were about to face new and more appalling suffering show their endurance and fidelity! Persecution is inevitable, but so is victory!

O Lord, who hast loved us so freely and so wondrously, help us to give thee the whole of our love! All that we are, all that we have, belongs to thee. May we yield it with gladness! Help us loyally to endure and bravely to strive for the victory of thy kingdom! Amen.

Monday, 28th. Revelation 13. 11-18.

What are we to understand by this second beast? Charles says, "Originally this expectation had a radically different object, i.e., a Jewish false prophet in Jerusalem, or a Christian false prophet in the Christian community, as in 1 John 2. 18, 22; 4. 3; 2 John 7. But since the vision of our author is not limited to Judaism or Christianity, but takes in the whole world, he finds that the truths he had already learnt in Judaism and Christianity attained their fullest exemplification in the heathen world. Thus this Antichrist is now heathen, and the scene of his activity the heathen world." He identifies the beast in the priesthood of the imperial cultus in Asia Minor.

This second beast arises out of the earth. He expresses himself in cultured and refined ways, having an appearance of gentleness; but his voice is the dragon voice, that is, he is the exponent of the dragon spirit, of that which is devilish. He is a Machiavelli or a Nietzsche, the creator of the philosophy of force and the superman. He has the power to make men believe that the state is omnipotent, that religion and patriotism are allied, that you should support your government right or wrong. Strip his philosophy of its fine clothing, and you see that it is still the enthronement of wickedness.

This view has been finely expressed by Carpenter, with whom I am in general agreement. "Some see in this second wild beast the pagan priesthood aiding the imperial power; others see in it the papal sacerdotal power, the heir of pagan rites; others again would combine the two and view the second beast as the sacerdotal persecuting power, pagan and Christian. I believe that though there is truth in these views they are too narrow. All who use their knowledge, their culture, their wisdom, to teach men that there is nothing worthy of worship save what they can see and touch and taste, are acting the part of the second beast, they are making men worship the beast who is the adversary of the servants of God."

What is the meaning of the number 666? The words, "It is the number of a man," may also read, "For number is of man." The figures have puzzled scholars for 1900 years because they have imagined that John was referring to a definite person, and their solution usually is that John believed in the resurrection of Nero. Others have suggested Mahomet, Luther, Napoleon, according to their fancy. Such a solution would be antichristian, would be contrary to the interpretation these same scholars have given of both the first and the second beast, and would throw confusion into this wonderful book, with its message for all men. Some suggest that the verse may be a gloss, but that is a short way out of the difficulty. John expected people to understand him. He is using a symbol, and not an acrostic.

I rather think the solution is as follows. The text should read, "Here is wisdom. He that hath understanding let him count the number of the beast, for number is of men; and his number is 666." That is, the number is not perfect, it falls short of completeness, it is finite and vulnerable. Do not be afraid of the philosophy of evil any more than of organized wickedness. You are more than conquerors. The number is symbolical, expressing all that is possible for human wisdom and human power, when directed by an evil spirit, to achieve. This is consistent with the whole purpose of the book.

Our God, we bless thee for thy presence in the world, that we know that the Lord God omnipotent reigneth! Grant that our characters and actions may bear the impress of thy Spirit! Touch our lips and inspire our minds, that so our thoughts may be heavenly! For Christ's sake. Amen.

Tuesday, 29th. Revelation 14. 1-5.

We have been called upon to face the facts of conflict. The kingdom of God and the kingdom of Satan are at war. Now we have the other side of the picture, we turn from the beast to the Lamb.

The life of the Christian is not all conflict. He has wonderful allies. This is a picture of the Lamb standing on Mount Zion. Does this mean that in the place where he had been slain the Lamb has set up his throne? Or does it mean that the Christ has real authority in heaven and in earth, and is ruling in righteousness and directing a campaign that is victorious? I think that the reference here is not definite,

that John probably has in mind the place of Christ's conflict as the place of his triumph, but that at present he is dealing with a spiritual conflict and with its factors, chief of which is the power, presence, and control of Christ. Zion is in contrast with Babylon, the citadel of goodness as against the citadel of iniquity.

What is meant by 144,000? Is it a literal number, or one that indicates a vast concourse of saints? The number 12, like 7, had a preëminently sacred character, and expressed completeness. In the New Testament, whenever Israel is thought of, the fact that ten tribes are missing is ignored.

These 144,000 are the redeemed. The number must not be limited by literal interpretation, and of course the redeemed include men and women. But if so, what are we to understand by the words, "These are they which were not defiled with women, for they are virgins"? The word used for virgins is masculine. There are two explanations. The first is by Beckwith: "The meaning of virgins must be determined by the words with which it is directly connected, 'were not defiled with women.'" These words he holds cannot refer to the relations of husbands and wives, for the word "defile" when used figuratively always contains the idea of sin, which the Bible never associates with marriage. The reference is to adultery or fornication. These saints are chaste in fixed principle of character. The other explanation is that the words were interpolated by a monk. I have no doubt that the number refers to spiritual Israel, that is, the entire Christian fellowship.

Accepting the text as it stands, it will be noted that there are five marks whereby we can recognize the servants of God: purity, implicit obedience, separateness or unworldliness, truthfulness, blamelessness.

Charles says: "Only those who are redeemed from the earth can learn the song, for the soul apprehends only that for which it has an affinity. Their spiritual experience won through travail and tears is the mother of understanding. The song is the expression of the inner life, and so in the measure of their spiritual growth is likewise the measure of their spiritual apprehension."

We pray, O God, that in thy light we may see light, through thy loveliness we may be made lovely! Grant that thy grace may drive every evil influence out of our souls! May we bear the image of the heavenly! For Christ's sake. Amen.

Wednesday, 30th. Revelation 14. 6-13.

In the conflict against wickedness we not only have a mighty and gracious Leader, but we have seven angelic allies, three of whom are described in these verses.

First we have the spirit of the evangel, the urgent challenge of the eternal purpose which is unsealed in the sacrifice and resurrection of Christ. We are not to fear evil, but to realize the approach of the hour of judgment on the beast and all his allies, and to fear him who has the power to execute it. It is an eternal fact that in our conflict with the arch-enemy Christ is championing his own cause, and the witness of the gospel is itself our ally. At the very period when this book was written Pliny, who had received instructions to exterminate the Christians, sent a report saying he was puzzled because of something about the Christians and what they proclaimed; he had no heart for his task.

The second ally is the voice that declares to the world that the world-city, the metropolis of the empire of the world power, is doomed. Is Babylon Rome? Not necessarily. It matters not where the capital may be, on the Euphrates, Nile, Tiber, Seine, Thames, or Hudson, Christianity is undermining it. Not only believers know it, but the world knows it. What says the warrior? "If the church wills it the last great war has been fought." What says the financier? "If the principles of Christianity are applied commerce and society must be reconstructed." What says the drink traffic? "Christianity has closed the saloon in America." Babylon makes men drunk with lust of place and power, but Babylon totters before the suffering, martyred church.

The third ally is the active judgment of God against the empire of worldliness, falsehood and sin. Each man has moral freedom. If he wills to live a worldly and sinful life he has the mark of Babylon upon him. There is a destiny of unrest in all sin.

With these encouragements believers must remember that they are expected to be faithful, to endure to the end. Blessed are the dead who die in the Lord, faithful in the hour of testing. Those die in the Lord says Scott, who die maintaining their faith in Jesus. It is not temporary manifestations of self-sacrifice or heroism that form the distinguishing mark of saints, says Charles, but sustained, persistent faithfulness in the face of continuous persecution.

The conflict between the Lamb and the beast is real. In it there can be no truce, no compromise. "Real faithfulness to Christ demands in all ages some measure of the martyr's strength and endurance. Indeed, the worst martyrdoms are not always or even generally those which terminate in a speedy violent death."

Almighty God, grant unto us grace that we may devote ourselves to virtuous and godly living, standing faithfully in the conflict with evil until at last we partake of the joys prepared for those who unfeignedly love thee! Through Jesus Christ our Lord. Amen.